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No. 239



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PARTY AND STATE

POLITICAL PURIFICATION THROUGH CRITICISM URGED

Hangzhou ZHEJIANG RIBAO in Chinese 3 Oct 81 p 4

[Article by Chen Qingwen [7115 0615 2429]: "It Is Desirable To Purify Our Political Quality"]

[Text] In his "Speech at the Meeting in Celebration of the 60th Anniversary of the Chinese Communist Party," Comrade Hu Yaobang said: "We must be good at keeping ourselves politically pure and healthy, and under all circumstances maintain our revolutionary vigor as members of the party in power." This is one of our important missions in building the party during this new historical period.

Then how can successful efforts be made to constantly make ourselves politically pure and healthy? I feel that in this connection, stress should be put on the term "political consciousness," and that the daring spirit of self-criticism should be treasured. During the past several years, our emphasis on the liquidation of the errors that surfaced in connection with the excessive struggles within the party during the "Great Cultural Revolution" has led some comrades to come up with a misunderstanding. To them, it appears that the contradiction between the correct and erroneous ideologies within the party has ceased to exist, so that the party members are no longer required to sweep away the dust that dirties their faces; at least the demand in this respect is not so great as it once was. This is not true. In the past, the people were punished by Lin Biao and the "gang of four" under the pretext of ideological struggle and transformation. This despicable trick, designed to undermine our party's traditions and workstyle, should be resolutely repudiated. But when we profess to oppose and correct our past erroneous approaches, we have nothing else in mind but the objective of summing up experiences and seeking better ways to consciously clean away the dust that has contaminated the healthy organizations of our party, in the hope that our party organizations and their members will always maintain their firm revolutionary stand, uphold an excellent workstyle, and work enthusiastically and energetically in order to meet the needs of the socialist modernization program.

As the political party of the working class whose only purpose is to serve the people wholeheartedly, our party requires that its members be able to consciously make themselves politically pure and healthy and, in this regard, put stress on the term "consciousness." This nature of the party empowers its members to consciously liquidate everything that dirties their faces. As the political party in power, our party has many members working in leadership positions with the state

organs at all levels, economic and cultural groups and mass organizations. This has placed the party in a position that requires its members, especially its leading cadres at all levels, more consciously to get rid of various nonproletarian ideologies, bureaucratic lifestyles, and special privileges that have contaminated their minds. Particularly during this new historical period, in order to enable our party to fulfill the difficult mission assigned by history, this type of political consciousness appears more necessary than ever. "Unless one can correct one's own mistakes, one will never be able to correct mistakes made by others." Only by consciously getting rid of everything that has contaminated their minds--including capitalism, feudalism, and all forms of tendencies toward small production--can our party members uphold the party's line, principles, and policies and lead the masses to carry the socialist modernization program to a successful conclusion. Just as Comrade Mao Zedong correctly pointed out: "The so-called leadership is neither a slogan to be shouted by the people every day nor a bully wanting them to follow us. It must persuade and educate them with the party's correct policies and exemplary performance in order to induce them willingly to accept our suggestions."

Of course, our emphasis on political consciousness does not exclude necessary criticism and self-criticism. If one wants to overcome one's shortcomings and correct one's mistakes, criticism and help is particularly necessary at a time when one remains unaware of one's problems. Nevertheless, to a person desiring progress, this is not a matter of prime importance. Criticism and help are external factors, while the conscious desire to liquidate something dirty resides in one's heart. The external factors are the conditions of change, while the internal factors are the basis of change. The external factors will become operative through the interaction of the internal factors. In real life, we often witness something like this: The same criticism and help provided by the same comrades will often produce diametrically opposite results. Some well-disciplined comrades appear delighted at being informed of their mistakes. They often accept criticism with a humble mind, examine their mistakes with courage, and go on to correct them in a sincere and conscientious manner. They can ignore the unfriendly attitude of other comrades in the course of being criticized. They can take a correct attitude toward criticism that is inconsistent with facts, by pursuing the maxim: "Correct mistakes when you have committed them, and guard against them when you have not." However, other comrades often act differently. They love being praised but hate being criticized. Once they are criticized, they fly into a rage. They often spare no effort to resist criticism, while rejecting any suggestions that they correct their mistakes. Faced with criticism based on facts, they dismiss it as "an attempt to deny their achievements and to touch one side of a coin and forget the other." As for exposing them to education full of reasoning, they accuse their critics of "exaggerating their minor faults to the utmost, nitpicking, and wielding the stick." They often mistake friendly help for a "trick with ulterior motives." Or else, they can listen to criticism only from those at the top, while rejecting criticism from those at the bottom or the masses. If anyone at the bottom criticizes them, they counter it with measures of attack, suppression, and retribution. These two diametrically opposed examples indicate that the role of self-consciousness is important to the transformation of oneself.

The most basic objective of being self-conscious is the call to firmly foster the idea of serving the people. The reason is that the desire to liquidate the

dirty ideas that have affected someone is not just a general struggle between correct and incorrect ideologies, but may involve struggles between proletarian and non-proletarian ideologies and between individual and collective interests. Only by consistently doing everything possible for the interests of the party and the state can we, in the people's interests, consciously uphold what is right and correct what is wrong. The two diametrically opposed attitudes toward criticism that I mentioned earlier may have something to do with these fundamental facts. Now let me recite the brilliant example of self-criticism set by Comrade Chen Yi: During the war of liberation, while embarking on a military march, Comrade Chen Yi looked up a cadre in order to have a talk with him as soon as he heard that the cadre had committed a breach of discipline. The cadre presented a report to Comrade Chen Yi. Because the war was well underway at that time, Comrade Chen Yi did not pursue the case further and dropped it, after having verbally instructed the cadre to pay attention to his behavior in the future. Several years later, the masses exposed the cadre for the same problem. When an investigation initiated by an appropriate party organization proved it to be true, the [investigatory body] wrote a report to Comrade Chen Yi. After going over the report, Comrade Chen Yi knew that his original decision [not to pursue the matter] had been wrong, and he returned the report with a note saying: "I want to take this special opportunity to report to the commission for inspection of discipline that my abrupt decision to drop the case without investigation and without any effort to understand the situation was wrong. I also demand that disciplinary action be taken against me." This episode tells us that Comrade Chen Yi was an open-minded man who was able to discipline himself strictly, to uphold the truth, and to correct his mistakes. Did this reflect the noble qualities and farsightedness of the proletarian revolutionaries of the older generation devoted to serving the interests of the party and the people?

In his "Principles of Self-Cultivation," Comrade Zhou Enlai said: "As a matter of principle, we must resolutely struggle against our own and other people's incorrect ideologies." This should be regarded as a "permanent reminder" to every Communist Party member. As long as everyone follows this example and constantly and consciously concentrates his attention on cleaning away the dust that contaminates his mind, we can certainly revitalize our party organization and make our socialist modernization program develop vigorously and continuously.

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PARTY AND STATE

IMPORTANCE OF WESTERN IDEAS IN OPENING UP CHINA, JAPAN

Beijing LISHI YANJIU [HISTORICAL RESEARCH] in Chinese No 3, 15 Jun 81 pp 18-30

[Article by Lu Wanhe [0712 8001 0735] and Luo Shuwei [5012 3412 0251]: "Western Learning in China and Japan at the End of the Feudal Period"]

[Excerpts] The Western colonialists started the Opium War against China in 1840 and used force to compel Japan "to open the country" in 1853. At that time both China and Japan faced a very grave national crisis which, viewed as an international issue, represents a contradiction between the feudalist nations on the one hand and the capitalist nations on the other. The victims of aggression had no way of overcoming their national crisis unless they themselves became capitalist nations. Otherwise, they were bound to be reduced to colonies or semicolonies. Japan took the first option, while China stuck to the second.

Why did two countries, which started from the same point at the beginning of modern history, differ so much in their subsequent development? Why was Japan capable of launching the "Meiji Reform" only 15 years after being forced to open the country, while China's short-lived "1898 Reform" did not come about until 58 years after the Opium War? The difference in the modern history of China and Japan has become a focal point of interest for both Chinese and foreign scholars. We believe that what accounts for success on the one hand and failure on the other is neither the unwillingness of the Western aggressors to let China take the capitalist road (because it is inconceivable that they were more lenient toward Japan) nor the naivete of the Chinese capitalists (because the Japanese capitalists prior to the Meiji Reform were not any better). A more penetrating and extensive study of the history of these two countries, especially the history of 200-300 years prior to the "opening of the country," is required before we can arrive at a more profound and realistic understanding of the problem. After a cursory comparison of the two, we think the differences in the dissemination of Western learning in these two countries constitute an important factor to be reckoned with. This article is an attempt to offer some explanations.

I.

So-called "Western leaning" simply means modern European science and culture since the 16th century. The arrival of Matteo Ricci in China in 1581 marked the beginning of the dissemination of Western learning in China, although the Chinese people on Macao had already had some contact with modern European culture. Matteo Ricci came to China to preach Christianity (Catholicism). In order to adapt to the highly

developed feudalist Chinese culture and to win over Chinese intellectuals and officials, he mastered the Chinese language and classics and brought to China modern European science and technology. In 1605 Matteo Ricci recommended to the Holy See that it dispatch to China more learned missionaries who carried weight (Pei Huaxing [5952 0553 5887]: "Priest Matteo Ricci and Contemporary Chinese Society, Dongfang Xueyishe [2639 2455 1331 5669 4357], 1943, Vol 2, p 227). Consequently, most of the priests who came to China during that particular period were both religious leaders and scientists. Matteo Ricci himself was a student of Ge-la-wei [2706 2139 4850] (1537-1612), also known as Father Ding, a famous mathematician at the Rome Academy. Jean Terrenz, who came to China in 1621, was a well-known European scholar versed in medicine, mathematics, biology, and a number of languages. He and Galileo, both members of the Lincei Institute, were close friends. Others, like Didaco de Pantoja, Ginleo Aleni, Sabbathino de Ursis, and Adam Schall von Bell Johann, were all prominent scholars. The fact that these missionaries won the respect of such Ming Dynasty scientists as Xu Guangqi and Li Zhizao is due primarily to their academic achievements. If we were to rank them, we would no doubt reaffirm their academic contributions. A total of 19 Jesuit missionaries came to China within a stretch of 62 years between 1583 and 1644. By themselves, or working with Chinese scholars, they compiled and translated 62 masterpieces of European works which, though limited in quantity, played an active role in transfusing new blood into Chinese culture. For example, the translation by Matteo Ricci and Xu Guangqi of the six volumes of "The Elements" introduced Euclid's plane geometry to China. In his introduction to the translation, Xu Guangqi spoke highly of the geometric method of reasoning as "an approach which proceeds from the obvious to the subtle, deriving affirmation from uncertainty and serving as a basis for all practical applications, even though it is not meant for direct practical application." Liang Qichao [2733 0796 6389] described the book as "store of exquisite treasures" (An Academic History of China in the Past 300 Years, Zhonghua Book Company, 1937, p 9). In 1584, Matteo Ricci drew the first world map for China. The "Zhifang Waiji" [5120 2455 1120 4764] prepared by Guileo Aleni in 1623 was China's first book of geography. In 1613 Li Zhizao translated the "Hungai Tongxian Tushuo" [3268 5556 6639 2009 0956 6141] to introduce modern European astronomy to China. In 1615, Emmanuel Diaz wrote a book called "Tianwen Lue" [1131 0795 3970] to introduce Galileo's telescope, which had been invented only 6 years earlier than the book. Jean Terrenz brought a telescope to China in 1621. "Yuanjing Shuo," [6678 6975 6141] written by Adam Schall von Bell Johann in 1626, was China's first exposure to modern optics. In 1634 Jean Terrenz and Wang Zheng [3769 1767] translated the "Yuanxi Qiqi Tushuo" [6678 6007 1142 0892 0956 6141], the latest book on physics at that time, which dealt with the modern theory of mechanics and Galileo's inventions. In their pursuit of Western learning, Chinese scholars such as Xu Guangqi, Li Zhizao, and Wang Zheng wanted their own contributions to blend Western learning with the reality in China, because they believed that "one must comprehend and apply what one learns in order to excel" (Xu Guangqi). Take astronomy, for instance. The official forecast of a solar eclipse before the Sung Dynasty often missed by a whole day. The range of error was reduced to about 1 hour during the Yuan and Qing dynasties. After the introduction of Western learning to China, Xu Guangqi, who blended the best of both Chinese and Western methods of calendar reckoning, was able to reduce the range of error to about 10 minutes (Zhu Kezhen [4555 0668 2823]: "Xu Guangqi, Pioneer of Modern Science" in "A Symposium of Writings Commemorating the Death of Xu Guangqi 300 Years Ago," edited by Xu Zongze [1776 1350 3419], 1933). Having selected Western water-conservancy techniques which could be used in China and testing them with the equipment he prepared, Xu in 1612 compiled a six-volume

work called "Taixi Shuifa" [3141 6007 3055 3127], which became part of "Nongzheng Quanshu" [6593 2398 0356 2579]. His intense interest in militia peasantry led him to apply Western learning to military affairs and farming. He set up an experimental farm in Tainjin to try out new methods of plant breeding. Many Chinese intellectuals at that time were preoccupied with "speculative discussions of human nature and Buddhist theology," and they despised science and technology. Notwithstanding this decadent tradition, the progressive intellectuals in the final years of the Ming Dynasty, represented by Xu Guangqi, directed their attention to blending together Chinese and Western learning, the study of science and scientific experimentation, and assimilation of advanced foreign culture to raise the level of science and technology in China and to improve the material well-being of both the country and the people. Their praiseworthy patriotic endeavor is vouched for by their contributions to mathematics, astronomy, calendar reckoning, agronomy, water conservancy, national defense, geography, machinery, and economics.

In the second year of the reign of Chungzhen (1629), Xu Guangqi memorialized the emperor on "the application of degrees and numbers to 10 different things," on the grounds that "everything which has shape and substance is amenable to degrees and numbers." This meant applying "degrees and numbers" (calendar reckoning and surveying) to 10 different areas of scientific endeavor, such as astronomy and meteorology, water conservancy, surveying, music, arms manufacture, accounting, architecture, geographic surveying, medicine, and chronometers ("Tiaoyi Lifa Xiu-zheng Suicha Shu" [2742 6231 2479 3127 0208 2973 2978 1567 3990], "Collected Works of Xu Guangqi," Vol 7, Zhonghua Book Company, 1963, pp 337-338). This is a superb idea, quite close to the modern scientific approach. The scientists of our country value Xu Guangqi's scientific thought and practice and rank him as high as Isaac Newton of England (Zhu Kezhen, *ibid*).

"Western learning," known in Japanese history as "foreign learning," reached Japan roughly at the same time it reached China. In 1543 (1542 as alleged by some), a Portuguese ship drifted to Tanegashima off the coast of Japan. The shipowner carried firearms. That was Japan's first exposure to Western culture. In 1549, when St. Francis Xavier came to Japan to preach Christianity, Western culture began to reach Japan with the missionaries. Since the missionary traveled by way of Southeast Asia and Macao, it was also called "southern barbarian culture." It dealt mostly with matters relating to Christianity (Catholicism), such as Western painting, carving, technical crafts, music, printing, theology, philosophy, and Latin. It also covered nonreligious matters such as medicine, navigation, astronomy, geography, and firearms. The influx of southern barbarian culture did not last very long, but it spread fast and exerted a great influence on Japanese society.

Even though "Western learning" spread fast in Japan, it was not as sophisticated as it was in China. The rapid development of missionary work in Japan involved more missionaries than learned scholars such as Matteo Ricci and Jean Terrenz. "Southern barbarian culture" was mainly practical technology and had very little which was as profound as the translation of "The Elements." Moreover, Japan did not have such learned scholars as Xu Guangqi and Li Zhizao, who were versed in both Chinese and Western learning. So these Chinese scholars and their translations of Western works played an extremely important role in the early exchange of Japanese and European culture. According to research, Shuangyugang [7175 1546 3263] off the shores of Ningbo (there were also other ports) was a huge hideout of Chinese, Japanese, and Portuguese smugglers as well as a center of exchange of Chinese and Western learning.

The fact that "southern barbarian culture" spread fast in Japan is attributable to the then existing social conditions. At that time Japan, dominated by warring feudal lords, was experiencing a transition from the rule of the Muromachi Bakufu (1338-1573) to that of the Edo Bakufu (1603-1867). Many of the rival feudal lords (especially those of Kyushu) were competing for foreign trade and advanced technology to strengthen their positions. This was true of the early years of Ieyasu Tokugawa (founder of the Edo Bakufu). When a Dutch merchant ship, the *Liefde*, drifted to the coast of Japan in 1600, Tokugawa hired its captain, Will Adams (known in Japanese as Miura Anjin) as his foreign affairs adviser and instructor in Western learning, and studied algebra and geometry under him; this is a widely known episode in Japanese history. He also gave British and Dutch ships permission to call at any Japanese port. During this period, there were more than 10,000 overseas Japanese in Southeast Asia. At least 355 "vermillion seal ships" were authorized between 1604 and 1635, an average of about 10 a year, to engage in foreign trade. (Seichi Iwao: "Zhuoyinchuan yu Ribending," [2612 0603 5307 5280 2480 2609 3957] Zhiwendang, 1962, p 32). According to "Nagasaki Anecdotes," at this time "the merchants were trading with nearly 20 different countries, a number never before achieved in our country." The widespread dissemination of the "southern barbarian culture" was closely tied to such an aggressive open-door policy.

A gradual change began to set in during Tokugawa's later years. Some of the feudal lords of western Japan (Seikoku Daimyo), the traditional opponents of Tokugawa, were converted to Christianity and became financially powerful through foreign trade, posing a great threat to Tokugawa. Moreover, popular discontent also began to find support in Christianity. According to data of 1605, there were 750,000 Christian converts in Japan at that time. Alarmed and panicky, Tokugawa in 1613 placed a complete ban on Christianity and extended it between 1633 and 1641 to cover overseas travel and trade, setting up a "closed-door" system. The ban was further extended in 1630 (the 7th year of the reign of Kan'ei) to cover foreign books, including 32 books translated by European missionaries such as Matteo Ricci, and especially 12 scientific books which formed a set known as "Tianxue Chuhan" [1131 1331 0443 0428]. The ban on foreign books was extended and reinforced in 1685. The book inspectors (known as Shomotsu Mokuri) stationed at the port of Nagasaki were authorized to confiscate (or destroy, obliterate, or reject) books on military art, Christian teachings, and rare editions of Chinese books (Yasuhiko Kimiya: "History of Cultural Exchanges Between Japan and China," translated by Hu Xinian [5170 6932 1628], Commercial Press, 1980, p 637). Since works on Western learning were often related to the missionaries, they were also banned. The ignorant officials, preoccupied with self-preservation, actually pushed the ban to such an extent of absurdity that any books in which Jesus or Matteo Ricci was mentioned were classified as banned. For instance, "Dijing Jingwulue" [1593 0079 2529 3670 3970], which described the Catholic churches and the tomb of Matteo Ricci in Beijing; "XITANG QUANJI" [1007 1016 0356 7162], which contained European sonnets, and "MINGJIA SHIGUAN" [0682 1367 6108 6034], which contained poems exchanged between early Qing Dynasty Chinese scholars and Westerners, were all confiscated (Osamu Oba: "Secrets in Japan and China During the Edo Era," Toho Book Company, 1980, pp 50-65). This brought an end to Western learning in Japan. Lots of historical data on the "southern barbarian culture" were lost during such brutal persecutions and destruction. The heroic voyage across the two oceans made by Tsunenaga Hasekura in 1613 did not become known in Japan until after the Meiji Reform, when the Iwakura delegation, on its way to visit Europe and America, heard about it in Venice.

While Japan was "closing the country" and "banning books," Western learning went on in China uninterrupted for 80-90 more years. This was due to the social conditions of the Ming and Qing dynasties, the endeavor of the Chinese scholars, and the enterprising, nonrestrictive attitude of the early Qing rulers. Emperor Kangxi was especially fond of Western learning, and he personally participated in various fields of scientific activities. Works on scientific subjects flourished during this period. For instance, in 1674 Ferdinandus Verbiest completed the "Kunyu Quantu" [0981 6559 0356 0956] and two volumes of "Kunyu Tushuo" [0981 6559 0956 6141] which described the physical and economic geography of various countries. In 1719, Chinese and Western scholars jointly prepared from actual surveys a 1:400,000-scale "Kangxi Huangyu Quantu." It was the most accurate map of the day, not only in Asia but also in Europe. "Shuli Jingyun" [2422 3810 4737 5686], a symposium of the mathematical achievements of Chinese and Western scholars since the latter part of the Ming Dynasty, was prepared under the auspices of Emperor Kangxi. In spite of ups and downs, the dissemination of Western learning in China flourished for about 140 years, from the latter part of the Ming Dynasty to the early years of the Qing Dynasty. It was not only ahead of Japan, but it also helped the development of foreign learning in Japan. What set the dissemination of Western learning in China and Japan far apart were the changes which took place after 1720.

II.

Kangxi, who had both an enlightened and a restrictive outlook, became increasingly conservative in his advanced years. The "restrictions on the sea" which had been in force had been lifted by him in 1684 (23rd year of the reign of Kangxi) but were reimposed in 1717 (56th year of the reign of Kangxi). In 1720 (59th year of the reign of Kangxi), the Qing Empire and the Holy See were at odds over "religious rites." Kangxi, who valued Western learning more than Christianity, tried to keep the two separate--a statesmanlike attitude. However, when the Holy See delegate insisted on the "religious rites," Kangxi was forced to impose a "religious ban," which, unlike one issued 7 days previously, did not expressly separate Christianity from academic studies. It "banned Christianity" but did not expressly "ban Western learning." Nor did it classify academic works on Western learning as "banned books." The trouble was that he did not encourage further exploration of Western learning. Had his successors upheld his policy of separating Christianity from Western learning, it would still have been possible to continue the dissemination of Western learning in spite of the "ban on Christianity." But the Qing rulers, including Yongzheng and his successors, became increasingly tilted toward seclusion and literary autocracy. The ban on Christianity was finally extended in practice to cover Western learning. After 1720, although there were still individual missionaries working on the Board of Astronomy, they were restricted to technical work instead of promoting Western learning. Since they lived in secluded government quarters, they had very little influence in Chinese academic circles. The death of Jiang-you-ren [5592 0645 0088], a learned European missionary in China, in 1774 marked the end of the pursuit of Western learning in China. The enthusiasm of Chinese scholars in science that had been generated since the final years of the Ming Dynasty died out quickly, in the wake of the return of the decadent academic practices which once again gained control over Chinese culture. Confronted with foolish, arrogant feudal rulers, many intellectuals were forced back to the old classics. Ruan Yuan, a veteran Confucianist of the Qianlong-Jiaqing period, attacked Western learning violently in his book entitled "Chouren Zhuan" [3985 0086 0278]. He said the Copernican theory "must not be

taught, because it changes the positions of the high and the low, turns around the static and the dynamic," and "deviates from the classics and the Confucian Way." At that time, there were a few patriotic intellectuals and overseas Chinese who, alarmed by the intrusion of the Western aggressors in the East, had studied and written about the West. "Yingyi Shuo" [5391 1138 6141] is one those books describing the intention of the British to head for the south. Done by private individuals, these books did not carry enough weight to be noted.

In 1793, a British delegation led by McCartney came to China both to open the China market and to test the water for aggression. To display the military might of Britain, the presents they brought to the Chinese court were machines representing the most up-to-date technological wonders, including celestial telescopes, Mauser rifles and machineguns [as published], and a warship with 110 artillery pieces. In his letter to Qianlong, the King of England expressed his willingness to provide China with technical personnel. Emperor Qianlong was impressed and interested to know more about the war vessel and artillery pieces. Knowing very well that the English were far ahead of China, he should have realized the need for a new policy to catch up with them, to study their technology while resisting their aggressive demands. But he did nothing of the kind. Instead, he declared: "We have everything in this heavenly empire and are not after novelties." At that time, England was in the heyday of her industrial revolution, 40 years after Watt had invented the steam engine (1756) and 14 years before the invention of the steamship (1807). Those were the years of rapid advance of science and technology in the capitalist world. Yet the Chinese feudal rulers were as ignorant and conceited as ever. In fact, China was confronted with a very grave national crisis, but how many of the Qing rulers were aware of the danger?

At the time Kangxi imposed a ban on Christianity in China, Yoshimune Tokugawa (1683-1751), the eighth Shogun of the Tokugawa Bakufu, decreed in 1720 a lifting of the ban on Chinese translations of Western books not related to Christianity. We must add that even during the time of the strict "ban on books" (1630-1720), the Tokugawa Shogunate was not as intransigent as the mid-Qing era rulers who banned Christianity in China. Unlike the "sea restrictions" imposed by the Qing government, the "closed-door" policy of the Tokugawa Shogunate was meant to "strengthen the trunk and clip the twigs." "To clip the twigs" meant to prohibit the local feudal lords from secretly establishing foreign contacts. "To strengthen the trunk" meant that all foreign trade and foreign intelligence reports had to remain exclusively in the hands of the Tokugawa Bakufu. Unlike the Qing rulers, they were eager to understand the West. The Shogunate even required the Dutch ships to submit "Helanfeng Shuoshu" [0735 5695 7364 6141 2579] and supply foreign intelligence reports. By 1609 the head of the Dutch trading house began to call on the Shogun at Edo (this was known as the Edo audience). These visits became an annual event after 1633. By 1661, specific dates were scheduled for the "audience." Every year the visitors were to get to Nagasaki on the 15th day of the first month and have audience on the 1st day of the third month with the Shogun, who accepted the greetings behind a screen. The Shogunate was keenly interested in importing books. Scientific books were not banned. The banned Chinese translations of books on Western learning were often brought in by smugglers. All confiscated books were surrendered to the Shogunate. In a word, Nagasaki was an opening to let in fresh air from overseas. The ruling clique and a small number of intellectuals were still able to absorb foreign knowledge, even though the people were barred from it. This kept the roots of Western learning alive.

The enlightened policy of Yoshimune Tokugawa practically resurrected the disrupted dissemination of Western learning in Japan. Instead of the "southern barbarian culture," the Western learning newly brought in by the Dutch was called "Dutch learning." When the head of a Dutch trading house came for an "audience" in 1717, Yoshimune removed the screen to receive the visitor. Later, he dispatched his courtiers to visit foreign countries and buy books, machinery, and selected breeds of animals and plants. At about the same time, Hakuseki Arai (1657-1725) had written a book entitled "Siyang Jiwen" [6007 3152 4764 5113] based on information he had gathered while interrogating Italian missionaries. (He began writing it in 1715 and finished in 1724.) In his description of conditions in foreign countries, the author stressed the need to distinguish Western learning from Christianity. He said that even though Christian teachings were simple and shallow, the missionaries deserved respect for their knowledge of astronomy and geography. He favored banning their religion but not their science. The enlightened foreign policy of the later Edo Bakufu period was based on "banning Christianity" without banning Western learning, because they wanted to use West European science to supplement Japanese "theology" and sustain the feudal regime of the Shogunate. The idea later developed into a program of Eastern morality and Western technology" promoted by the advocates of an open-door policy.

Why were those progressive intellectuals so eager to learn? A Japanese scholar attributes it to their concern about their national crisis--thus implying patriotism. Japan is an insular country separated from the rest of the world by the sea--a natural barrier in defense of national seclusion. The emergence of armed warships had turned the barrier into sealanes of aggression from abroad. Unless it had a coastal defense, Japan would be exposed to assault and conquered at any time. Japan's national crisis at that time was in the north. Peter the Great had planned to expand southward via Japan. The Russian "exploration parties" which had been moving southward reached the first of the Kurile Islands in 1711. As their southward thrust began to threaten Japan proper and its territorial waters, the "northern crisis" loomed large in the minds of the patriotic Japanese leaders. By the mid-18th century, the Western colonialists began to break into Japan. Within a 90-year period between 1764 and 1854, there were 52 attempts by the Western powers to gain entry into Japan--17 of them by Russia, 19 by Britain, 14 by the United States, and 2 by France. Motivated by a patriotic resolve to defend Japan against foreign aggression, the progressive Japanese turned their attention to studying the West and absorbing new knowledge from abroad. In his book entitled "Cailan Yiyan" [2231 6031 3976 6056], Hakuseki Arai described the "material wealth" and "military might" of the European countries. He said the English "were skilled in manning ships, brave and rugged, and good at naval warfare;" that Holland "looks like a great power by virtue of its military superiority"; and that Denmark "enjoys the respect of many Western countries for the excellent cannons it makes." He was motivated by his concern about Japan's national defense and the danger of its being isolated from the rest of the world. The same concern had motivated a host of others to write about the West, including "Chixiayi Fengshukou" [6375 5802 1138 7364 6141 5072] by Heisuke Kudo (in 1783); "Sanguotonglan Tushuo" [0005 0948 6639 6031 0956 60141] and "Haiguo Bingtan" [3189 0948 0365 6151] by Shihei Hayashi (in 1786 and 1787-1791, respectively); "Luxiya (Russia) Zhi" [7627 6007 0068 6125] by Hoshu Katsuragawa (in 1793); and "Huanhai Yiwen" [3883 3189 3976 5113] by Gentaku Otsuki (in 1807). Many of these progressive people were imprisoned, banished, or killed for opposing those ignorant villains

preoccupied with xenophobic conservatism detrimental to national security. For instance, the conservatives in the Shogunate put Shihei Hayashi in prison in 1828 and destroyed the typeset of "Haiguo Bingtan" on the grounds that "the outrageous commentaries by a private individual undermine public morale." Kageyasu Takahashi, an official in charge of astronomy, was arrested in 1828 and put in prison for giving a map to Xi-bo-er-de [6007 0590 1422 1795], a German scholar who was about to return home. Xi-bo-er-de was deported the following year. This is known as the "Xi-bo-er-de Incident." In 1839, Kazan Watanabe and Choei Takano, both specialists in foreign learning, were persecuted and killed for their opposition to the "closed-door" policy. This was known as the Barbarian Culture Club litigation.

Persecution by the reactionary forces did not succeed in uprooting the new reformist tide. The Japanese progressive elements were undergoing a new ideological orientation as they broadened their view of the world. They were seeking to free themselves from the blind worship of "Chinese culture."

It is easy to see how the different pattern of dissemination of Western learning in the more than 100 years after 1720 led China and Japan to different ideological paths in facing the armed aggression of the Western colonialists.

III.

By the mid-19th century, both China and Japan were engulfed in extremely grave crises involving their nations and their own feudal ruling regimes. Capitalism and the capitalists in both countries were so immature that it was impossible to expect a capitalist-led revolution to emerge. Such being the case, should they defer all social reforms until the capitalists had matured? Given the existing historical conditions, such a course was no longer affordable, because capitalism had already gained control over the whole world. The Western capitalists, armed with military might and merchandise, could "crush all the Great Walls" and "force every nation fighting for its survival to adopt the capitalist method of production." Under such historical conditions, the ability of a backward country to adapt to the world situation and launch capitalist reforms to defend its national independence depended on how quickly a guiding reformist group could emerge from the feudal camp to learn from the West and change the old system. It so happened that the samurai were such a group which emerged not long after Japan had "opened up the country." China, however, trailed behind in producing such a group after the Opium War. The difference is attributable to the dissemination of Western learning during that period of more than 100 years.

After the outbreak of the first Opium War, Lin Zexu, a patriotic Chinese leader, immediately began, while he was resisting the British aggressors, to translate Western books, which were published in 1841 as "Sizhouzhi" [034 3166 1807]. By placing China's national crisis in a broader world perspective, Lin showed his foresight and wisdom. He turned the work over to Wei Yuan when he was removed from office by the Qing ruler under pressure from the aggressors. After gathering more information, Wei expanded the "Sizhouzhi" in 1842 into a 50-volume "Haiguo Tuzhi" [3189 0948 0956 1807]. It was expanded in 1847 to 60 volumes and finally to 100 volumes in 1852. Wei Yuan's book and his project "to use superior foreign technology to contain the foreigners" had a far-reaching impact on China and won strong support in Japan.

At that time, China and Japan were confronted with identical national crises. China's defeat in the first Opium War made Japan feel not only more exposed to assault but also shocked by that fact that China, the venerable Confucian empire which Japan had held in awe, had been defeated by a small "barbarian" insular country. Many Japanese intellectuals immediately began to sound the alarm in comments and poems. The "Haiguo Tuzhi" began to appear in Japan between 1851 and 1852.

Comparing the response it received in Japan, the impact of "Haiguo Tuzhi" was felt in China practically 10 years later than in Japan. Before 1860, very few people paid any attention to the book Wei Yuan had prepared. He was only a Xian magistrate when he finished the book, and was promoted to the position of a Zhou magistrate for 3 years only when the Taiping forces were approaching his territory. The Qing rulers were so ignorant of the world situation that, according to Wei Yuan, they wondered: "Where are those insular barbarians who have been trading with us for 200 years?" They had no idea where England was. When war broke out, they asked: "How far is the capital of the English barbarians from that of the Russian barbarians, and do the English barbarians have an access road to the Muslim countries?" In 1858, Wang Maoying, senior vice minister of the Board of War, memorialized the throne to reprint the "Haiguo Tuzhi" and "give a copy to every royal prince and minister and order all royal descendants and bannermen to study it...." This was a wise recommendation, but nothing was done to implement it. Why was China's response to "Haiguo Tuzhi" so far behind that of Japan? It cannot be denied that this was due to different ideological orientations in the two countries, brought about by different patterns of dissemination of Western learning. Not long after the completion of the "Haiguo Tuzhi," someone pointed out that the book, which dealt exclusively with conditions overseas, "had offended the dignitaries." This meant the feudal rulers in power did not appreciate Wei Yuan's efforts. It is clear that the way China and Japan responded to "Haiguo Tuzhi" was by no means accidental but was due to the differing ideological orientation in these two countries. When confronted by aggressive Western colonialists, the dispatch with which each of the two reacted and the way their reform forces gathered were also different. This can be shown by a brief chronology of events:

The first Opium War broke out in 1840. In 1841, Shuran Takashima, a Japanese military leader, began using foreign drill methods to train Japanese troops, trial-manufactured guns, and attempted to reorganize the military structure. In 1843 the observatory of the Shogunate translated the "Handbook of Naval Gunnery." Shuran Sukuma in 1846 manufactured telecommunication machines. Genpo Mitsukuri translated "An Outline Account of Steamships" in 1849. A high-temperature smelting furnace (reverberatory furnace) was built in 1850. A refining plant was set up in 1851 by the Satsuma Han to make scientific instruments. The Satsuma Han shipyard was built in 1854. A naval training center was set up at Nagasaki in 1855 by the Shogunate. The "Office for Japanese Annotation of Barbarian Books" was changed in 1856 to the "Barbarian Book Processing Office" (a translation research agency for foreign learning). In 1860 a Japanese delegation traveled to the United States on board the SS Xian Maru, a warship purchased in 1857. The "Barbarian Book Processing Office" was expanded in 1862 and renamed the "Western Book Processing Office." In that same year, the Shogunate dispatched the first group of Japanese students to study abroad. In 1863 the "Western Book Processing Office" became the "Teaching Institute" (the predecessor of Tokyo University), and by 1866 it had 11 professors and 29 lecturers.

The courses it offered included various foreign languages and natural sciences. None of these measures taken by Japan had any impact on China until the establishment of the Tongwenguan in 1862. According to "A Biography of Yukichi Fukuzawa," when Fukuzawa in 1862 ran into a Chinese in London, they started talking about the need to study modern European culture in order to make both China and Japan strong. The Chinese asked Fukuzawa about the number of Japanese who could read and teach foreign books. Fukuzawa said there were about 500 of them in Japan. When he asked the Chinese how many China had, the Chinese hesitated and said there were only 11. Even though the figures are not necessarily accurate, the incident helps illustrate the gap between the two countries.

Although the Japanese feudal rulers were apparently forced by circumstances to implement these measures, they also needed them to strengthen their own position. Once these measures were set in motion, however, it was no longer possible to contain the growth of new reform ideology and new drives for reform. The Japanese pursuit of Western learning after 1853 was noted for its expanding to cover both natural and social sciences, which involved intellectuals as well as political activists. This means Western learning had outgrown [merely] academic pursuits and joined the forces for reform. Dejected samuria, who had become disenchanted with the feudal system and the powerful families, also opted to take up foreign learning as a means to free themselves from the fetters of the powerful clans. Some of them had actually become restive in thought. The leaders of the anti-Shogunate group, such as Shinsaku Takasugi, Masujiro Omu, Hirobumi Ito, and Kaoru Inoue, were either samurai or scholars of foreign learning who were known for their political and military talent. Their slogan was "Make the country rich and build a strong army." The leading group working to "make the country rich" was in the departments of industry and finance. Its leaders were versed in foreign learning. Those working "to build a strong army" were in the Department of War, led by Masujiro Omu, who was later assassinated by terrorists in 1869. The senior aides of Aritomo Yamagata, who succeeded Omu, were new military officers educated in Germany and France and versed in foreign learning. The new government also hired a number of scholars of foreign learning who were not members of the anti-Shogunate group. According to a study, 27 noted scholars of foreign learning who had taught at the "Teaching Institute" or had served under the old Shogunate were hired by the new government. They played an important role in policymaking and government reform. Takahira Kanda's proposal to abolish the system of annual tributes and "land tax reform" was one of their outstanding contributions. Kakuseri Arai himself did not hold government position, but his writings carried a great deal of weight. The Keio Gijuku he founded, the JIJI SHIMPO run by him, and the "Meiji Six Club" headed by him were instrumental in promoting education, shaping public opinion, and making policy recommendations to the Meiji government. But China did not have such an influential group, even at the time of the 1898 Reform. The reformist group headed by Kang Youwei and Liang Qichao never had the kind of following, experience, or public backing to match those [of the Japanese].

The dissemination of Western learning no doubt provided ideological ground for the Meiji Reform, but it did not provide a strong material incentive for a thorough reorganization of the feudal system. Japanese scholars of Western learning were not completely free of feudalist influences. Western learning, a product of capitalist society, has its historical and class limitations. Likewise, the Japanese scholars who opted to absorb Western learning were not completely above their own limitations.

Many of them who became the representatives of the privileged big Japanese capitalists often sided with the conservatives and reactionaries and tailored their selection of Western learning to serve the interests of the ruling Meiji autocracy.

The above is a simple comparison of the dissemination of Western learning in China and Japan toward the end of the feudal period. What lessons can we draw from such a comparative analysis?

First, while patriotism provides the motivation to assimilate advanced foreign culture, it is the ability of a nation to make use of it that contributes to its creativity. The history of China and Japan demonstrates that a nation which knows how to assimilate advanced foreign culture always prospers. On the other hand, exclusion and isolation retard national growth and breed conservatism and backwardness. During the Han Dynasty, China had such emissaries such as Zhang Qian to bridge the East and the West. Xian was the receptacle of various European and Asian cultures during the most prosperous years of the Tang Dynasty. The Ming Dynasty was known for its overseas explorations, led by Chinese navigator Zheng He. Even in the final years of the feudal period, China was still ahead of all other Asian countries in receiving Western culture for about 140 years out of the 260-year period between Matteo Ricci's arrival in China and the first Opium War. It was during that 100-year period, beginning with the reign of Qianlong and of Jiaqing, that China's time-honored tradition of assimilating advanced foreign cultures suffered a disastrous setback, perpetrated by the exclusionary policy of the feudalist Qing rulers. As attested by the history of China and Japan, the reception of foreign culture promotes the development of one's own culture, the prosperity of the motherland, and the defense of one's land against foreign aggression. This patriotic urge proved to be a tremendous motivating force behind the national development [of China and Japan].

Second, we must pay close attention to the propelling influence of advanced ideology and science on the progress of history. This is an important principle of historical materialism that has been eloquently confirmed by the dissemination and influence of Western learning in China and Japan. The level of economic development was about the same in China and Japan by the mid-19th century. However, the rapid expansion of world capitalism led all backward countries to try to change their faces. The difference in the assimilation of Western learning in these two countries under such historical conditions was reflected in their ability to adapt to the world situation and to bring about social changes.

Third, we must reject national arrogance and national abasement. Historically, Japan respected China as a "nation of decorum" and accepted Confucianism as "the Chinese way." To accept modern European culture, it had to shake off its national abasement and the bondage of Confucianism. This kind of "national abasement" often leads to "national arrogance." Many Confucian scholars often invoked Confucian classics to oppose modern science and technology. For a long time throughout her history, China was ahead of others, and there is bound to be a certain degree of national arrogance. However, we are opposed to national abasement, which leads to capitulation. Modern history shows that an arrogant nation often develops national abasement once it is defeated by a powerful enemy. These are two sides of the same coin and should be abandoned altogether.

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PARTY AND STATE

THOSE WHO WOULD ABOLISH SOCIALISM, PARTY LEADERSHIP HIT

Nanjing XINHUA RIBAO in Chinese 22 Sep 81 p 3

[Ideological Commentary by Qian Tang [6929 1048]: "On the 'Relationship' Between 'Officials' and 'Private Citizens'"]

[Text] A few people with a laissez-faire tendency often like to call the leaders of the party "officials," while addressing themselves as representatives of the "private citizens." They also like to address the "officials" as "you" and themselves as "we." They have even taken pride in keeping their distance from the party and in taking a stand in opposition to it. The people will not find it difficult to expose this allegation as an attempt to cover up a centrifugal tendency to move away from the party.

Originally, the term "officials" was an old name and a reference to the state power which stood above the masses and which was antagonistic to and aloof from them. Today, this tendency is address [the leaders of] our party as "officials" and to put the party on a par with that old state power is actually an attempt to get across to the public this viewpoint: Since becoming the ruling political party, our party has changed its position and hence its relationship with the people. In that position, it can no longer represent the people. This viewpoint is clearly a gross distortion of the nature of our party and its relationship with the people.

Since capturing national political power, our party has become the political party in power. Can we put our ruling party on a par with the old state power and call it [leaders] "officials" not qualified to represent the people? Certainly not. The Marxist theory of the state tells us that the key to the state lies in which class holds political power, and that class is represented by a political party. In our country, the political power of the people's democratic dictatorship, or the dictatorship of the proletariat, is exercised by the proletarian working people through the medium of their vanguard—the leadership of the Communist Party. The fact that our party is now the political party in power indicates that the state power is exercised and the country is managed by the working people under the leadership of the proletariat. Furthermore, only by putting ourselves under the leadership of the party can we make our political system move in a socialist direction and can we constantly improve it in order to ensure that the overwhelming majority of people are able to participate directly in the management of the affairs of state and the enterprises. If we call [the leaders of] our party "officials"

stranding above the masses of people, in an attempt to split with and abolish its leadership, we will virtually end up taking the old road toward democracy in abstract and general terms, as called for by the bourgeoisie.

To address [the leaders of] our party in power as "officials" aloof from the masses of people is an allegation that is inconsistent with reality. Today, as in the past, our party always considers its objective to be its devotion to serving the people wholeheartedly. In pursuit of this objective, our party has come up with a political line on work which calls for fully trusting and relying on the masses and encouraging them to demonstrate their enthusiasm and creative power; a series of principles and policies which have been formulated in conformity with the will and aspirations of the overwhelming majority of people and which, as an obligation to the people, are consistent with their interests; the party's three styles of work, one of which calls for forging close ties with the masses; and the party's method of work, which calls for coordination between the leadership and the masses and calls for those "who come from the masses to go back to the masses." In this way, our party's promise always to stand close behind the masses of people can be guaranteed forever. In China, who can truly represent the people's interests and untiringly work for this purpose? Only the Chinese Communist Party. Except for our party, no political parties or forces or individuals deserve to be called the genuine representatives of the people's interests. This was verified long ago by the historical facts of the Chinese revolution. We need not go back too far for a review of such facts. Merely a review of the series of the party's principles, policies, decisions, and measures adopted since the Third Plenum and designed to benefit the people and eliminate unhealthy practices will enable us to give a negative response to this question: Can anyone name any of them that was not formulated by the Party Central Committee? Every unprejudiced person will deeply understand that our party is a party sincerely devoted to the happiness of the people—a party worthy of complete popular trust rather than [made up] of "officials" who allegedly stand above the masses.

Some self-styled representatives of "private citizens"—who profess to stand behind the masses of people, represent their interests, and speak on their behalf—have tried to convince the people that they are the only ones who can understand the plight of the masses, can dare to "take up the cudgel" for them, and can safeguard their interests. Actually, this allegation that they represent the people's will and speak on their behalf needs to be analyzed in specific terms. What does the people's will imply? From the Marxist point of view, it refers in social practice to the aspirations and demands of the masses of people which essentially and comprehensively reflect the direction in which history develops. Undoubtedly, the Communist Party has to respect and conform to such a will. But this does not mean that any move made by the masses, any aspiration, demand, or sentiment expressed by them, is correct and justified. For various reasons, including differences in their social existence, their limited knowledge, and their subjection to the influence of old ideas, what they have reflected is probably only a simple aspiration or a short-term, local interest. In response to those incorrect, unreasonable, and unrealistic aspirations and demands of the masses, we should patiently give them education and guidance instead of blindly endorsing and accommodating them and giving them encouragement. This is the correct attitude which takes into account their basic interests. Otherwise, it should be called a lack of party character. Departing from the principle of party character will make the people lose sight of

their human character. Deviating from Marxism has led some of our comrades to observe real life in a simple, one-sided way or even with emotion. For this reason, they cannot come up with correct conclusions. As a matter of fact, they are able to represent only the negative aspirations of a minority or only their own aspirations. With regard to the tendencies to adopt one method or another of spreading erroneous statements with the aim of negating and opposing the four basic principles, and to interpret them as "a reflection of the people's will" or "speeches on their behalf," we should come to view them as an intentional or unintentional reflection of the will of a minority intent on making trouble and as an attempt [by that minority] to speak for themselves and nobody else. The reason is that the broad masses of people have demonstrated their sincere support for the leadership of the party and have displayed a determination to take the socialist road. On this basic issue, the views of the said minority are at variance with the will and aspirations of the overwhelming majority of the people.

Some self-styled representatives of the "private citizens" often contend that their active campaign against "special privileges" qualifies them to be spokesmen for masses. As a matter of fact, bureaucratic practices, special privileges, and other unhealthy tendencies have never been legalized by the Communist Party, because they are inconsistent with the basic purpose of the party and the fundamental interests of the people. During the past several years, our party has consistently made efforts to rectify the unhealthy workstyles as a matter of prime importance to the ideological building of the party. It is our party that has formulated and put into effect the "Principles for Inner-Party Political Life" designed to control the statements and conduct of its members. It is our party that has reactivated the commissions for inspection of discipline at all levels to handle the cases of violations of law and discipline by those in the ranks of the party. It is our party that has taken the lead in implementing the election system and in reforming the cadre system, with the aim of systematically solving problems. It is our party that has spared no effort to support the masses inside and outside the party in exposing and combating unhealthy tendencies. Our current problem is that, under the pretext of struggling against bureaucratic practices and special privileges, some people have slung mud at socialism and the leadership of the party. They have explicitly and implicitly advocated the abolition of the leadership of the party and socialism. Can all this be construed as "statements made on behalf of the masses?"

The so-called problem of the relationship between "officials" and "private citizens" is actually a problem of the relationship between the leadership of the party and the people as masters of their own country. This problem has been frequently presented in a biased way or even misinterpreted. Some people maintain that since democracy means entitling the people to take care of their own country, the leadership of the party cannot extend its tentacles into this business; perfect democracy can be realized only on the premise that the leadership of the party will refrain from intervening. This view of effecting a split between the people and the party and between the people as masters of their own country and their allegiance to the leadership of the party appears to be terribly wrong. In our view, the key to socialist democracy lies in making the people masters of their own country under the leadership of the Communist Party. For this reason, the concept of the leadership of the party is a theme that is indispensable to socialist democracy. Allegiance to this principle is extremely important. Any departure from this principle will cause us to steer democracy away from the socialist course and toward the road ending in abolition of the leadership of the party. This is a truth we should always remember.

PARTY AND STATE

EFFORTS MUST BE MADE TO CURB SMUGGLING, CONTRABAND TRADE

Beijing BEIJING RIBAO in Chinese 25 Sep 81 p 3

[Article by Niu Hongrui [3662 7703 3843]: "Smuggling and Contraband Trade Are Criminal Activities Harmful to the Country and People"]

[Text] Over the past 2 years, the implementation of our open-door economic policy and the development of the work of enlivening the economy and the markets have provided some unlawful elements at home and abroad with opportunities for smuggling and contraband trade on a massive scale. They have adopted various unlawful tactics to smuggle into our country through various channels one shipload after another of surplus daily necessities, poor quality goods, and imitation commodities produced in the capitalist countries which have escaped inspection, control, and examination by customs officials. Meanwhile, by cheating they have shipped out of the country large quantities of gold, silver, precious artifacts, jewelry, and medicinal herbs. In this way they have seriously undermined our national sovereignty, disrupted the development of some of our national industries and commodity circulation, caused fluctuations in market prices, adversely affected social stability and unity, and jeopardized the development of the four modernizations. Smuggling and contraband trade are criminal activities harmful to the country and people.

Particularly noteworthy is the fact that smuggling and contraband trade still exist in our own midst to a serious degree. A few government institutions, other organizations, enterprises, establishments, and members of state organs, having their own selfish interests in mind, have taken direct part in smuggling and contraband trade in violation of our national dignity, law, and discipline. With the support and connivance of certain leaders, and with state funds at their disposal, they have relied on their own authority and have taken advantage of their official positions to smuggle and supply the markets with contraband goods. Their capacity in this connection is far greater than that of the smugglers and their sales agents in society. For example, after signing a contract with a foreign firm for processing imported materials into finished apparel, a commune-operated plant in a certain county, under the pretext of "processing imported materials," has ganged up with its foreign counterpart to falsify reports to the extent that imported materials are often deliberately figured less and exported finished products are figured more than their actual quantities, so that they can illegally sell large quantities of nylon textiles and finished apparel to the local markets. In a specific short period of more than 2 months, their

profits from such contraband trade have exceeded 250,000 yuan. In another example, when a purchasing agent of a department store and an assistant trade manager in a supply and marketing cooperative in a certain county were sent to Guangdong on a mission to purchase imported merchandise, they went to the communes and brigades in search of goods smuggled in from abroad, instead of placing orders with authorized units for supplies, this action violates state regulations. Before closing the purchase deal, they accepted bribes from a speculator and then decided to buy from him more than 2,200 wristwatches, contraband goods smuggled in from abroad, on terms entirely favorable to the seller. An inspection by an authoritative department revealed that some 40 percent of the wristwatches were either unwanted, poor quality products or counterfeited timepieces with cases filled with iron and plastic materials. This caused the state to suffer a loss of over 70,000 yuan. Moreover, some units, thirsty for profits, have provided the smugglers and their sales agents with capital, bank accounts in their names, transportation, letters of recommendation, invoices, certificates of outbound shipment, and other forms of assistance in their attempts to support, shield, and protect such contraband trade. Some law enforcement officials have knowingly broken the law by setting smugglers free without authorization, in exchange for bribes and to get directly involved in smuggling. This is one of the major reasons why the smugglers and their sales agents have been so active these days. This being the case, efforts must be made to clean out the smugglers and their sales agents from our own house so as to deal blows to their activities. This is a matter of prime importance in our efforts to maintain the sovereignty of our socialist country, to uphold the four basic principles, to protect the development of our national industry and foreign trade, to rectify the workstyle of the party and the government, and to purify the organizations of the party and state.

Why are some units so interested in smuggling and contraband trade? One reason is that they often desire to make small profits from their departmentalist point of view, which leads them to ignore the larger interests, to seek to fatten their private purses at the expense of the public interest, and to jump at any opportunity for this purpose. They have done so on the wrong assumption that there is nothing wrong with buying and selling contraband goods for a profit, which then can be used to finance their local construction and thus help solve the problem of unemployment and problems concerning the workers' welfare. What they do not realize is that smuggling poses a grave danger to the interests of the state, and that reliance on smuggling and contraband trade to open new sources of revenue, increase income and bonuses, and improve the material well-being of workers of specific units is an approach that is extremely harmful to everyone. The aim of the enforcement of the incentive system in our country is to stimulate the broad masses of cadres and people to work hard to promote production, [to stimulate] the enterprises to improve their management, to encourage workers to raise the level of their professional skills and their labor productivity, and to develop production. The income level and the material well-being of the workers can be raised only on the basis of increased production and output, which will bring additional revenue to the state. The adoption of the indecent strategy of smuggling and selling contraband goods in order to increase the source of bonuses will make it impossible to achieve our intended objectives of stimulating the enthusiasm of the workers for production, of improving the management of enterprises, of promoting production, and of improving the quality of products and

lowering production costs. On the contrary, it will have the effect of demoralizing cadres and workers to a serious degree, disrupting the development of the socialist economy, and, finally, impeding the development of enterprises themselves and impairing the endeavor to raise welfare benefits for the workers. Ours is a socialist country where the people have no alternative but to work hard to develop production as a means of creating wealth. On no account can we depart from the socialist road to engage in this indecent business of smuggling and speculation.

Efforts must be made to strengthen the education of cadres and workers as to the necessity of stopping the tendency, which still exists in our midst, to smuggle and sell contraband goods. No sovereign state will allow smuggling to exist. Nor can smuggling and contraband trade be allowed to exist in a socialist country like ours. We must foster a social climate in which everyone will take pride in boycotting contraband goods and will feel ashamed to profit from such business, even in a small way. Cadres and workers in government institutions and other organizations, enterprises, and establishments should consciously resist the temptation to smuggle and sell contraband goods and to seek personal gain at the expense of the national interest, in violation of law and discipline. A smuggler once said: "I never fear being caught. The thing I fear most is that I can find no buyers for my contraband merchandise." As long as those in our midst refuse to smuggle and to sell and buy contraband merchandise, and as long as they decide not to condone and protect smuggling and contraband trade, it will not prove too difficult to bring this activity under control. We must strengthen the socialist legal system, which calls for investigating cases of smuggling and contraband trade thoroughly and for handling each case on its own merits and in a stern manner consistent with the provisions of party discipline and state laws, which do not permit anyone to tolerate or condone such activity for any reason whatsoever.

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CSO: 4005/86

PARTY AND STATE

BAI HUA REFLECTS ON HIS WORK

Beijing XIN GUAN CHA [NEW OBSERVER] in Chinese No 14, 1981 p 21

[Article by Bai Hua [4101 2901]: "Springtime Gives Me Such Great Joy"]

[Text] In Wuhan, March had gone and the fragrance of the drizzle-soaked lilacs had spread into April. In early April I sat before a window, the spring rain pattering, writing a movie script, "Dream Bridge" asked for by comrades in a film shooting team. In a hamlet south of the Yangtze in old China, an old stone bridge is obscured in the mists, and several kindhearted, hardworking ordinary folk, among them an odd-jobs man, a man who blows candy figurines, a bamboo basket weaver, a cotton cloth weaver...Under the hypocritical, feudal regime, they struggle for their food and clothing, dreaming that they will one day shatter...During 1962 and 1963, I lived for a year in the rural village of Shaoxing, Mr Lu Xun's old hometown. I wrote the stories I heard there into a script. Writing the script went along very smoothly, and on 10 April I mailed a preliminary draft to Guangzhou, because some of the comrades from the film shooting team were shooting some additional scenes. In mid-April, the sky in Wuhan unexpectedly began to clear little by little, and after the 18th there was finally bright and sunny weather such as had been a rarity in earlier years. I dropped everything and went off to East Lake to take a day's vacation. The fragrant grass beside the lake was like a carpet, and I lay on the ground with the rays of the sun as a cover. For many years I had scarcely been able to get this close to the earth and have a day long chat with springtime. I brought a few lively Wuchang fish, which I took back home to cook by myself. My hands had been busy during the past few years with holding pens, so they were not accustomed to picking up the handles of a wok. But the comrades who dined with me acknowledged that my manual skill had not become rusty, and the dishes, which looked as though they had been licked clean by cats, demonstrated incontrovertably that they had not been merely flattering me. After the 20th, I again bent over my desk to write. Twenty years earlier the Beijing People's Arts Theater had asked me for a draft, but I had never found a suitable theme or favorable opportunity for writing anything. For the past several years, writing a lively play had become increasingly difficult, and numerous playwrights had switched over to writing novels or for the movies. But I never abandoned the dream of working together with these familiar artists and of sitting in a theatre in the capital watching the performers, whom I had so much loved in my youth, bringing to life the characters from my pen. Whenever I imagined this scene, I became too excited to contain myself. I would like to speak more about Shaoxing too. During the 1960's not only did I eat fermented bean curd and dried pickled vegetable for a year in Shaoxing, but I also read books about Shaoxing

for a year and came to be acquainted with quite a few runtu [7032 0960] children and grandchildren as well as becoming acquainted with quite a few ancients. Some examples were the great Emperor Yu who saved the Chinese people from a turtle's fate lie drowning; Go Qian, the King of Yue during the Spring and Autumn Times, and the great ministers of the Kingdom of Yue, Fan Li and Wen Zhong; the old poet of the Southern Song, Lu You; the master artist of the Ming dynasty, Xu Wenchang; the painters Chen Laolian and Ren Bonian of the Qing dynasty; the woman knight errant, Qiu Jin of Jianhu, and the literary craftsman, Lu Xun, both of whom I particularly respected and admired...I was very dissatisfied with existing depictions of the literary masterpieces of these historical figures, the characters written about seemingly rather remote from the persons themselves. Could I depict them in a true to life way? Clearly I could not, and inevitably there were also the limitations of many times. But I could depict them in a way and with an understanding that differed from what had been done in the past. Life changes as fast as the scenery on a stage, and in the twinkling of an eye another 20 years has gone. The manuscript I had written had been destroyed, but fortunately what I had not written still remained in my memory. The spiritual wealth, but the descendants have not used it well to build a road of progress, but instead have moved back and for several thousand years over a bumpy road. In the spring of 1981, the trend of my thought flew back to the spring of 491 B.C. when Go Qian, the King of Yue and his queen, and Fan Li were released after 3 years as prisoners and slaves in the Kingdom of Wu to return to their own kingdom. The first act of the historical play that I wrote, "The King of Wu's Gold Dagger-Axe and the King of Yue's Sword" began with this. I had just finished the initial draft on 1 May when on 6 May the film shooting team arrived in Wuhan from Guangzhou. Their work had not gone at all smoothly because of day after day of rainy and overcast weather in Lingnan and because of man-made obstacles, which delayed work for many days. They arrived just at the time that I was looking into revisions to "Dream Bridge," about which we talked for a whole week long. Next, Comrade Lan Tianye [5663 1131 6851], representing Beijing artists, arrived from Beijing wanting to know what plays I had written for their theater, and what was the status of them? I could only tell him that I had written some old material that they had already performed. I watched him carefully, but it was hard to discern whether he was disappointed or glad. All my initial drafts looked like scrawls, and no one but myself, the devil included, could read them, so I could not ask him to take a look at them. Lan Tianye, who spoke so incisively on the stage, had little to say in real life, but he knew very well that by staying with me, he would hurt my work, so only remained overnight and returned to the north. Around this same time, I received an old comrade in arms from my youth, Comrade Peng Jingfeng [1756 5427 7364] and some college students who had come from Kunming especially to see me. After having seen my guests off, I sent the finished draft of "Dream Bridge" to the Changchun Film Studio, and then went on to transcribe the stage play. I thought that I might be able to take advantage of a trip to Beijing to accept a poetry prize to turn the stage play over to the theater, but my expectation did not materialize. The poets who got the prizes collectively sent me a long letter brimming with enthusiasm. I supposed I might be able to take it easy, but beginning in early April, I received almost 1,000 letters and telegrams, which were staring me in the face. I frequently received letters from readers, but never as many as during this time. Every evening, Little Wang the postman would grinningly deliver me a big stack. I carefully read the letters and telegrams from these strangers, trying to imagine their occupations, temperaments and what they looked like, and I selected the important one for replies. I was frequently choked with tears of emotion and lost track of time....

In mid-June, I received a notice from the film shooting team, calling me to the Changchun Film Studio to view the revised rushes. As I boarded the train to leave Wuhan, I realized that the continuous nice weather in Wuhan had not made the temperature climb to 30 degrees. How strange! Springtime in Wuhan never lasted this long! Was I chasing springtime around? Or did springtime particularly like me? On the 17th I reached Changchun where the fragrance of the lilacs again assailed my nostrils, and the peas in flats and looking like jadeite astounded me. Wasn't this like the area south of the Yangtze in March! The young grass in the white birch forests had just begun to poke its tender shoots through the damp soil.... After seeing the revised rushes, I again revised the play, "Dream Bridge." On the 26th, I worked all day long, and hurriedly stole the time to make a lightning visit to Haerbin, which I had long desired to visit. The wind from the Songjiang River forced me to put my woolen sweater back on....I couldn't help being secretly happy that I had been able to sojourn for so long a time this year with springtime, and though there had been wind and rain, it was the wind of springtime and the rain of springtime....Everywhere was a sea of new greenness. "Fragrant grass extended as far as the eye could see," the tender and multitudinous young grasses! It is only you who are the symbol of spring....

In order to consolidate the line of the Third Plenary Session of the 11th Party Central Committee, and the conclusion of the Sixth Party Central Committee, the train I boarded raced toward the capital, Beijing, quicker than the wind and as quickly as lightning.

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CSO: 4005/197

PARTY AND STATE

LI JIAN NOVEL CRITICIZED FOR ERRING IDEOLOGY

Wuhan CHANGJIANG RIBAO in Chinese 4 Oct 81 p 3

[Article by Xue Si [1331 1835]: "Do Not Be a Detached Bystander in Life, Plus a Critique of the Novel NUER QIAO [Girl Bridge]]"

[Text] Recently in an article titled "Whose Bitter Wine," Comrade Li Jian [2621 0494] made a counter criticism of those who had criticized his work. He said that the characters in his novel "are all the inevitable products of their representative environment." He asked that readers not reproach them for their failings, but rather to blame the times! "Because we have gone through a dark age of 'not very high literary style' and 'things disgusting to the eyes'."

It is self-evident that the "dark age" that Comrade Li Jian wants to "blame" is the 10 years of the so-called "Great Cultural Revolution," and is not, nor can it be, any revolutionary or social progress in any sense of the terms." It "was a mistake made by the leaders that was used by counterrevolutionary blocs, which brought the serious calamity of chaos to the party, the country, and all nationalities in the country. However, the "Great Cultural Revolution was, after all, the countercurrent of an historical stage that was not a normal historical state of affairs, much less able to reflect the nature of socialist China. We cannot, nor should we, rashly make of it an "age" designated or crowned with the term "dark." Even during the days of rampage of Lin Biao and the "gang of four," our society was by no means a dark tract with no hope of the light of dawn. Among revolutionary cadres, among the masses of workers, peasants and soldiers, and among intellectuals, aside from the unbridled, despicable, and frightening, outrages of Lin Biao and the "gang of four" that caused people to rise in indictment, there was also righteousness, warmth, kindheartedness, and help, and there was active struggle and obstinate resistance. The people were not isolated and in helpless despair. Did not the film, "Rainy Night on Ba Mountain" fully depict this righteousness and friendliness? It must be said that the righteousness, sympathy, warmth, kindheartedness and help that fermented among the older generation of proletarian revolutionaries and the people at that time, as well as their unity in taking flexible and diverse action to resist Lin Biao and the "gang of four," was a reflection of the representativeness of this socialist environment, and a representation of the overall trend of development of life in our age. However, Comrade Li Jian's work did not depict this representative environment, and even though he himself continually professes that the characters in his work are "inevitable products of the representative society," in fact, the impression conveyed is one of utter darkness. It is like a "trade fair" in which every effort is made to display to the reader the filth and gloominess of life, thus producing a social result that is not good.

Let us look at Du Ruomei and the 10 women and their husbands from Kangzhuang depicted in his novel, "Child Bridge," and how they suffered cruel persecution by "Black Five Donkey," boss of the "counter-rebel to the end" military unit, a tragic story in which the husbands are cruelly beaten to death after which the women are molested until they kill themselves. Such a theme may be written, of course, and handled well, and it can also achieve a positive social result. But the writer has to have the correct standpoint and used correct methods. Regretfully the reader cannot realize from this work the righteousness, the sympathy, the warmth of the people, nor can he see hope, light, and a future. It is as though all of Kangzhuang, or even the entire world, would come to an end. "Mankind's final days have arrived," "all the people of the world have died." In the novel, Du Ruomei and the 10 women are bullied and humiliated like "rare animals," and "female donkeys with human faces." The author has "Black Five Donkey" entirely shamelessly and obscenely ravish and torment Du Ruomei and the other women, and these scenes have been portrayed in a revolting manner. In the face of these atrocities by "Black Five Donkey," which should cause people to rise up, not a single person among all the commune members in the village step forward to stop them, nor do they say a single word of opposition; instead they "walk along facing forward," or stand beside the highway bridge looking on. After the 10 women drown themselves in the river, no one tries to save them; instead, "people slowly back away." Fairmindedness, courage, struggle, and resistance are not a part of the make-up of any of the peasants. Some are merely vulgar, selfish, doltish, superstitious....When a novel presents such a depiction, how can it be said to have been written from life or reflect real events in life (essential aspects)?

In a congratulatory speech given by Comrade Deng Xiaoping before the Fourth National Literature Congress, he said: "Our socialist literature and art must be vivid and moving, truly reflecting the wealth of social life, reflecting the nature of various social relationships, and revealing the requirements for progress of the times and the trend of historical development. It must also strive to use socialist ideology to instruct the people and imbue in them an indomitable spirit of forging ahead and self exertion." This is the sacred social responsibility that the party has bestowed upon our workers in literature and art. We hope that Comrade Li Jian will be able to summarize well the lessons of experience in writing, intensify his study of Marxism-Leninism and of Mao Zedong Thought, probe life, correctly observe life, and understand life, and not be a detached bystander in life; that he will not give up obligation spurred on by himself to develop new material, and truly capsule the nature and characteristics of life's phenomena. In that way, not only will he be able to divest himself of passive, and downhearted sentiments to write rather positive and beneficial works, but he will also, as a result of experience in study and creation, surmount petit bourgeois vacillation to make himself truly worthy of the glorious title of "engineer of the soul of mankind."

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MILITARY AND PUBLIC SECURITY

SHANXI MILITARY DISTRICT COMMANDER ON STRENGTHENING MILITIA

Taiyuan SHANXI RIBAO in Chinese 31 Jul 81 p 2

[Article by Geng Shuming [5105 3219 2429], commander of the Shanxi Military District: "Strengthening the Buildup of Militia in a Big Way Under the Guidance of the Spirit of the Sixth Plenum"]

[Text] This year, the glorious day of the People's Liberation Army, "1 August," the anniversary of the founding of the PLA, is arriving while the whole party, the entire armed forces, all nationalities of the whole nation are learning to implement the spirit of the Sixth Plenum and are using the fundamental conclusion of the "resolution" to unite the ideology of the masses of cadres, at a time of great confidence and unity in carrying out the four modernizations. At the moment of enthusiastically welcoming the 54th anniversary of the founding of the PLA, a review of the battles of our province's militia organization is very educational.

During the war of resistance against Japan, the self-defense organizations against the Japanese in our border regions--Shanxi, Chahar and Hebei and the Taiyue region--at one time grew to over 1 million persons under the leadership of our party. Every one of them was armed and battlefields were opened up in every village; the areas were strategically mined; the men carried out tunnel warfare, sparrow warfare, sieges, and joint defense warfare; they became a strong people's armed force cooperating with the field armies and local troops in the struggle against the enemy. During the 8 years of the Sino-Japanese war, the militia of these two regions participated in over 58,300 large and small battles, killed over 35,000 enemy and Nationalist government troops. During the war of liberation carried out by our armed forces, the broad numbers of militia actively enlisted in the army and also launched the movement to join the war and support the frontlines in a big way. The militia followed the Liberation Army to fight in companies and battalions in remote areas, to fight shoulder to shoulder with the Liberation Army and contributed greatly to the revolution. Now, the Sixth Plenum has called upon us to continue to develop the spirit of the foolish old man moving the mountain, to be of one heart and one mind, and to exert efforts in the struggle for the building of modernization and of a highly democratic and highly civilized strong socialist nation. During this major period of change, cadres of our people's armed forces and the broad members of the militia should develop the glorious tradition and insist on implementing the line, principles and policies of the party since the Third Plenum so that our own thought and action can follow the

strategic changes of the party closely, can make new contributions to building and protecting the four modernizations and thus celebrate the "1 August" Army Day.

To make new contributions, we must strive to be in the vanguard climbing the "18 hairpin turns" on the road toward the four modernizations. Recently, Comrade Hu Yaobang pointed out to the whole party: To build a strong socialist nation "is like climbing Taishan; we have already reached "Zhongtianmen"; before us is a road requiring a lot of effort--three sections of "18 hairpin turns." In climbing these three sections of "18 hairpin turns," our militia troops should be the vanguard. This is because our troops consist of young people who are at the prime in life and who are full of vigor, so in a sense, our troops have the least conservative ideology, the richest spirit of pragmatism, and they will necessarily become the backbone force in climbing the "18 hairpin turns." Then, concretely for each cadre of the people's armed forces and the militia, how can the "18 hairpin turns" facing us be ascended? I believe that to climb the "18 hairpin turns," we must first have a farsighted revolutionary ideal and strong confidence. With a far-sighted and ambitious ideal, there will be a light to guide our own boat of life victoriously to the other bank. We will be full of hope and will look forward to the future, and therefore we will also develop a strong will and the spirit of struggling forward. We must have strong confidence before we can have the courage to face the tall mountains and the clouds and climb the peaks and tops like scaling the ladder to heaven. Therefore, I hope that comrades of the militia will never be afraid and hesitate or look at the mountains and sigh as we face these tall mountains and steep peaks in our endeavors. We must conscientiously study Marxism-Leninism and Mao Zedong Thought, realize the truth of human life, understand the principles of behavior, understand the principles of self-discipline, explore with untiring efforts on the bright road of life and advance forward courageously. I especially hope that those comrades who hold that "being a member of the militia is a loss" will change their attitude, and while they enjoy the glory of being a member of the militia, that they will strengthen their sense of responsibility as a member of the militia, clearly understand that serving as a member of the militia is the duty and right of each of our young citizens, and gain confidence in serving as a good member of the militia. We must climb the "18 hairpin turns" and we must also have strong stamina and take action. The success of our endeavor in a sense depends on stamina; whoever has strong stamina will be able to climb the peak of limitless scenery. The success of the endeavor is also the sum of countless actual steps and the fruit of a long period of practical action. Therefore, I hope the broad number of comrades of the militia will never make false statements, talk emptily and brag, which can spoil things; I hope they will never complain, criticize and make pessimistic statements, which will not help things. The militia must scorn empty talk and uphold practical action; each militia member must use his own practical action to solve every new problem encountered during the course of climbing at his own combat post, rely on his own strong stamina to overcome every difficulty on the long road of battle and to compete in becoming a vanguard warrior in climbing the "18 hairpin turns."

To make new contributions, one must be a model of building spiritual culture. This is a broad question. In concrete terms concerning our militia and the cadres of the people's armed forces, this means to develop the patriotic view that the benefit of the motherland is above all and to develop the spirit of creativity

and hard work to contribute everything toward building modernization; it is to be like Lei Feng [7191 6912], like many heroes and models, to serve by leading and being a model in executing every duty, to become the glorious example of "having four things, talking about and doing three things, not fearing two things." Why do we say this? This is because our nation is large but still poor. Our population is large but our foundation is weak. It can be imagined that without the patriotic spirit of glorifying Chinese history, without the creative spirit of hard work and struggle, without the spirit of daring to sacrifice oneself and shed blood, without the common struggle of this generation or several generations of people with ideals, morality, intellect and talent, we could not build such a nation with a very weak foundation into a modern strong nation. Those who think only of themselves, who see only the benefits before them, who crave only for personal enjoyment, who can only ride with the tide will never succeed in building the four modernizations. In general, during the course of progress of building the four modernizations, we cannot separate ourselves for an instant from the building of spiritual culture. Therefore, I hope the broad numbers of the militia and the cadres of the people's armed forces learn the spirit of bearing hardships and difficulties like the ancestor who "imposed hardships upon himself to strengthen his resolve," to insist on the style of work of hard struggle in life, to maintain the lively revolutionary spirit in work, and to study hard in order to learn and advance with determination. We hope furthermore that everyone learns the heroism of the revolutionary martyrs who pursued the truth and who did not fear to shed their blood and sacrifice their lives, that everyone can contribute all he has in face of difficulties and dangers and come forward when the revolution needs him.

To make new contributions, we must make every effort to combine labor and military strength well in the new situation. Everyone knows that our militia members are both civilians and soldiers, that they bear a double responsibility. As a civilian, we are the main force in building the four modernizations. As soldiers, we are the important part in protecting the four modernizations. This requires that we lead in implementing the various economic policies of the party; we must offer our hearts to the motherland, contribute our youth to the four modernizations, glow and offer our warmth to the glorious endeavors of socialism. We must love our own work, stand at ordinary posts and create first-rate achievements. We must take up the attitude of the master, use our own sweat and all of our intelligence to create material wealth for the people. At the same time, we must also not forget about war preparedness in production, military training in labor, and we must insist on the principle of combining labor and military affairs. In the new situation, we must correctly handle the conflict between family duties and civil duties, the conflict between training and production; we must concretely act according to the spirit of the general staff concerning the readjustment of reforming the military training of the militia, suit measures to local circumstances to launch military training in many ways; and in a versatile, lively and active manner, we must overcome difficulties, create conditions, and exert efforts to complete the various tasks handed down by the higher authorities.

The broad number of comrades of the militia and the cadres of the people's armed forces, our militia in Shanxi once dominated the Taihang and Taiyue Mountain regions and contributed actively toward the establishment of new China. Today, we must develop the glorious tradition of making new contributions in order to make the motherland rich, strong and safe.

MILITARY AND PUBLIC SECURITY

UNITY OF ARMED FORCES WITH GOVERNMENT, PEOPLE STRESSED

Yinchuan NINGXIA RIBAO in Chinese 1 Aug 81 p 2

[Article by Chen Ruyi [7115 1172 1942], commander of the Ningxia Military District: "Develop the Superior Tradition of Our Armed Forces, Strengthen Unity of the Armed Forces With the Government and the People"]

[Text] The Chinese People's Liberation Army has already traversed 54 years of combat history. Today, as we wholeheartedly celebrate this glorious "1 August" Army Day, we take the spirit of the Sixth Plenum of the 11th Party Congress as a guide to review history and to summarize experience. This will further encourage us to raise our revolutionary spirit, develop the superior tradition of our armed forces, confirm and unify the determination to look forward and hasten the building of a modern revolutionary army.

The "Resolution on Certain Questions in the History of Our Party Since the Founding of the Nation" passed by the Sixth Plenum of the 11th Party Congress pointed out that we must "revive and develop the superior tradition of close unity within the armed forces and between the military and government and between the military and the people." This is the demand presented to us by the party Central Committee under the new historical conditions, and it is also decided by the proletarian nature of our armed forces and the goal of wholeheartedly and willingly serving the people. Whether in years of war or in the time of building socialism, everything done by our armed forces is for the fundamental benefit of the people, and the unity between the military and the government and between the military and the people is where the strength lies in our victory over all enemies and in overcoming all difficulties. Comrade Mao Zedong once said that if the armed forces are regarded as the masses' own armed forces, this armed force will be invincible. Now we are in a new historical period of building a strong socialist modern nation and a modern revolutionary armed force. To victoriously carry out the various combat duties assigned by the party and win future victories in combatting aggression, we should even more continue to develop the superior tradition of our armed forces in supporting the government and cherishing the people, treasure the blood-and-flesh relationship between the military and the government and the profound fish-and-water relationship between the military and the civilian population, and further strengthen the unity between the military and the government and between the military and the civilian population.

Insisting on the principle of "the party commanding the gun," obeying the command of the party Central Committee, conscientiously respecting the leadership of the local party and government are the fundamental assurances of supporting the government and cherishing the people. The absolute leadership of the armed forces by the party is a fundamental system established for our armed forces by Comrade Mao Zedong; it was a very important principle in setting up a military establishment that has been tested by a long period of revolutionary struggle and won with fresh blood. The experience of history has proven that only by insisting on this principle could the victory of revolutionary war be won, could the blood-and-flesh relationship with the masses of people be maintained year after year, and could our armed forces develop into today's strong armed forces. The leadership organizations of the local military system and the military department of the local party committee at the same level are units of the people's armed forces of our military district, military subdistrict and county and city. Insisting on the absolute leadership of the party over military troops means to insist on implementing the dual leadership system by the local party committee and the military system under the unified leadership of the party Central Committee; the leadership of the local party committee must be respected and obeyed everywhere to maintain the party's unity and unification. In marching and fighting in the past, wherever we went, we devoted a lot of attention to respecting the leadership of the local party and government and cherished and protected the masses of people. The "three main rules of discipline and the eight points for attention" were not only advocated and talked about by the broad numbers of officers and men, but they became the standard for action of everyone. To win the war, the government and the people all supported the frontline with all efforts. They risked their lives to pass on information to our troops. They suffered hunger and cold to solicit food grains and funds for the troops. Now, although the situation has changed, our basic principles have not changed. We should see clearly that the modern buildup of our armed forces not only must rely upon the active efforts of the troops themselves, but it also must rely upon extensive help and support from the local governments and the masses of people. We must educate the troops, correct the basic attitude in dealing with the governments and the masses of people. Each unit must fully utilize reporting meetings, discussion meetings, "double support" representative meetings, visits to related exhibits, and the method of going out and inviting speakers in order to profoundly carry out the education of the troops in the goals of our armed forces, the superior tradition, policy, discipline and supporting the government and cherishing the people, so that the cadres and soldiers can establish the correct ideology, carry out the policies, laws, and commands of the party and the state as models, strictly obey the three rules of discipline and the eight points for attention, and carry out in practice the agreement on supporting the government and cherishing the people established by themselves. We must use social surveys, visits to localities, inviting local comrades to report, and widely launching the movement to learn from the people in order to learn the good ideology of the local comrades and the masses of people, their good style of work, and their good experience. In the course of making contact with the local comrades and the masses of people, the troops must be humble and considerate, they must have discipline so that the spirit of mutual tolerance and mutual respect exemplified in the saying "even an egg is given to the armed forces, and a bowl of fried noodles is always given to the countrymen" that existed between the military and the government and between the military and the civilian population during the war years can be further developed. Our district

is one where many national minorities live together. We must also strictly adhere to the party's policy toward minorities, respect the customs and habits of the local nationalities and strengthen national unity.

Strengthening the buildup of modern revolutionary troops and training in the skills of protecting the people's benefits are the best measures to support the government and cherish the people. In the past, our troops together with the nation's people shed their blood and struggled to overturn "the three great mountains" and to create an independent and autonomous New China; this is the greatest love for the masses of people. Today, we bear the heavy duties of protecting the motherland and protecting the building of socialist modernization; these are also practical actions to support the government and to cherish the people. As we talk about supporting the government and cherishing the people, we cannot deviate from our own buildup. The whole body of officers and men must firmly establish the ideology of serving the people wholeheartedly and willingly; they must be trained well and concretely educated in the superior skills of serving the people. At present, our nation is in a period of readjustment; we must conscientiously share the worries of the nation. "Even the poor and the lowly share in the hope that you will successfully accomplish the matter." To revolutionary soldiers who have a spirit of progressing and advancing, difficulties are only the ladders to success, the obstacles to train one's determination, the motive force to encourage advancement. To go back to the early years of the 1950's and 1960's, our troops launched a big wave of large-scale military training under relatively poor material conditions. Today, if we continue to develop that spirit of progressing and advancement, work hard to improve and strengthen ourselves, and face difficulties, we will surely be able to carry out combat training well.

Continuing to actively support the building of socialism and of doing good deeds for the people and the masses is also an important aspect of doing the work of supporting the government and cherishing the people well. Building the four modernizations is the responsibility of the troops. Helping the masses should not be shunned. Since the Third Plenum of the 11th Party Congress, the troops of the whole district have done a lot in this regard, and have made definite achievements. During the second half of this year, the troops of the military district still have to do several good deeds for the masses in accordance with the plan. Since the farm villages are now implementing the various forms of production responsibility system, each unit must pay attention to studying the new situation, summarizing the new experience, and suiting measures to local circumstances to enliven support activities. Units must emphasize helping the communes and brigades in the locality where they are stationed to implement the various economic policies of the party for farm villages; they must treat poverty to create riches, develop and enlarge the collective economy, continue to concentrate efforts on supporting key production projects of the collective businesses and public works such as water conservancy projects, building schools, cooperative medical treatment, commune and brigade enterprises, fruit farms, forestry farms and livestock farms. When dividing support between the group and the families, first consideration must be given to the dependent families of soldiers, revolutionary martyrs, cadres and workers, five assured families, and families in difficulty. At the same time, we must also prepare all aspects well and carry out disaster relief work well to protect the people's lives and property.

The military cherish the people, the civilians support the military; the military and the civilian population are united as one. Each cadre and soldier must treasure the unity between the military and the government and between the military and the civilian population like protecting one's own eyes. We must further inherit and develop the glorious tradition and exert efforts to raise to a new level the work of supporting the government and cherishing the people; we must exert efforts in the struggle to build a modern, highly democratic and highly civilized strong socialist nation and to build a modern revolutionary armed force!

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MILITARY AND PUBLIC SECURITY

GUANGZHOU AIR FORCE LEADERSHIP CADRES STUDY RESOLUTION

Guangzhou NANFANG RIBAO in Chinese 2 Aug 81 p 1

[Article by Zhang Dean [1728 1795 1344]: "Buildup of the Armed Forces Must Rely Upon Mao Zedong Thought as the Guide, Leadership Cadres of Guangzhou Air Force Units Link With Reality to Study the 'Resolution'"]

[Text] Building a modern revolutionary armed forces must rely upon Mao Zedong Thought as the guide. This is the unanimous belief of those participating in a reading class of political commissars and political department chiefs of the Guangzhou Air Force Military Advisory Group in studying the "resolution."

Comrades participating in this reading course include old soldiers who fought in many wars and middle-aged and young cadres who participated in the war of self-defense and retaliation. They profoundly realized in real revolutionary battle that Mao Zedong Thought is the guide toward strengthening our armed forces and toward victory. Political commissar Zhou Xianqin [0719 6343 0615] of the air force logistics unit of the Guangzhou troops said, in reviewing the history of our armed forces, that from the birth of the Red Army of workers and peasants, Comrade Mao Zedong had creatively combined Marxism with the actual situation of the Chinese revolution and used it to guide combat and the buildup of our armed forces. Historical experience proves that Mao Zedong Thought is the guiding ideology of our party, and it is also the guiding ideology of our armed forces. By insisting on Mao Zedong Thought as the guide, our armed forces will develop and become strong and will win victory after victory. By deviating from the correct path of Mao Zedong Thought, our armed forces will fail. The "resolution" passed by the Sixth Plenum sought truth from facts and appropriately evaluated the historical role of Comrade Mao Zedong and Mao Zedong Thought, clearly affirmed that Mao Zedong Thought was, is now and will continue to be our guiding ideology. This has truly been encouraging and exciting and this has an incalculable meaning for the future building of the four modernizations and the armed forces.

Many comrades pointed out that to the officers and men of our armed forces, insisting on Mao Zedong Thought, especially emphasizing learning and utilizing the military thought of Comrade Mao Zedong, are most important. Political commissar Li Yuanbin [2621 3293 2430] of a certain division of the air unit said: Comrade Mao Zedong established a whole set of strategic and tactical principles

which were useful in the past, which are useful now and which will still serve importantly in the future. During the war of self-defense and retaliation against Vietnam, we organized combat according to the military thoughts of Chairman Mao. We widely developed military democracy, mobilized the masses to watch the enemy train, and within a short time found a set of effective tactics that could control the enemy and bring victory. Throughout the combat, our frontline air force units concentrated on control over the airspace, forcing the Vietnamese Air Force to stay still, and forcefully supporting the victorious retaliation by our border troops.

In learning and discussion, everyone present also conscientiously analyzed the present situation of the units learning Mao Zedong Thought and proposed preliminary measures to further learn Mao Zedong Thought. Everyone decided to take learning and utilizing Mao Zedong Thought as an important aspect in the implementation of the "resolution." To organize the units in learning, the party committee of a certain division of the antiaircraft artillery adopted several concrete measures: 1) take the "resolution" as the basis to educate the cadres and the soldiers to correct the understanding of learning Mao Zedong Thought; 2) lead in learning to serve as models for the masses; 3) train learning assistants for the basic levels, strengthen organization and guidance in learning; and 4) apply what has been learned, use the fundamental principles of Mao Zedong Thought in the buildup of troops, study new situations and solve new problems.

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MILITARY AND PUBLIC SECURITY

TIANJIN MEETING HONORS PUBLIC SECURITY MODELS

Tianjin TIANJIN RIBAO in Chinese 15 Aug 81 p 1

[Article by staff commentator: "Expand the Achievements, Maintain Social Order Well"]

[Text] The municipal people's government held a meeting yesterday to honor public security models and active public security elements. This was a victory meeting, and a meeting to summarize and exchange experience. At the meeting, 19 public security models and 52 active public security elements were honored; their unselfishness, fearlessness and heroic deeds, and their revolutionary spirit and models deeds in struggling against criminal elements were praised. These comrades made glorious achievements at their own posts to maintain revolutionary order, to protect the nation and the safety of the people's lives and property; by fortifying and strengthening the people's democratic dictatorship, they have won the broad praise of the people and have established themselves as models for the city's people.

The facts prove once again that in order to fortify the achievements we have already obtained, a fundamental change in our city's public security is an important condition. This means we must fully support the vanguard who dare to struggle against all kinds of illegal and criminal activities, we must praise their revolutionary spirit and heroic deeds in a big way and popularize their experience. The city government has called upon the broad numbers of cadres, workers and the people and masses to learn from the public security models and the active public security elements, and has called upon the people to study the political position of the great and limitless love these models have for the people, their hatred of the enemy, and the clear division between love and hate. The people have been called upon to learn the high degree of political awareness of placing the benefit of the party and the people in first place as these models have done, to learn their unselfishness, fearlessness, and their revolutionary spirit of daring to control and struggle against evildoers, to learn their honorable moral acts of sacrificing themselves to save others and to dare to perform good deeds. If their good thoughts and their good morality can be spread among the people of the whole city, then our work of reorganizing social and public order will have a broad mass foundation, all criminal elements will be surrounded by the masses that dare to struggle and that are skilled at struggle. In the 1950's, the evildoers feared the good people, feared the masses, feared the law, and the situation was stable, and this will surely be revived.

At present, the broad numbers of cadres and masses on each battlefield in our city are conscientiously studying and implementing the «Resolution on Certain Questions in the History of Our Party Since the Founding of the Nation» under the spiritual guidance of the Sixth Plenum in order to unify the ideology on the basis of the fundamental conclusion of the «(resolution)», to be of one heart and one mind, to lift the morale, and to achieve new victories. To maintain a political situation of stability and unity, to assure the smooth progress of economic readjustment and the building of the four modernizations, we must continue to mobilize the masses, to maintain social and public security well in a big way, to exert efforts to create a good and safe environment, to let the masses of people calm down, and to concentrate efforts with one heart and one will to carry out the four modernizations. For this, we must broadly and profoundly launch propaganda on rule by law; we must especially strengthen the ideological education of young people in a big way, strengthen the concept of rule by law among the broad masses, and consciously struggle with determination against all criminal elements. Each factory, enterprise, office, school, and street organization must grasp well the work of mobilizing the ideology of the masses so that the broad masses will eliminate worry and actively participate in the struggle to reorganize social and public security.

The political and judicial organizations must insist on doing things according to the law, severely strike at the rampancy of criminal elements. The broad number of cadres and policemen of the public security organs, procuratorial organs and people's courts must learn to utilize the legal weapons well to struggle against criminal elements, to realistically correct the phenomenon of weakness in striking at criminals. Criminal elements must be dealt with seriously and correctly based on legal procedures according to the different situations and the severity of the cases. The murderers, arsonists, robbers, rapists, criminals carrying out bombings and other criminals who seriously damage social and public security, especially abettors, major criminals and recidivists, must be firmly and severely punished according to the law on a continuing basis. The large number of people who engage in slightly illegal behavior must be treated as parents treat their children suffering from infectious disease and as the doctor treats his patients with compassion; they should be carefully and patiently educated, reformed, and reeducated so that they will change for the better. To concretely do well the work of public security and prevention, the work of the residents committees, the public security and protection committee and the mediation committee must be strengthened; the safety measures of the "four preventions"—guarding against enemy agents, guarding against theft, preventing fires and preventing damage to public security—must be conscientiously implemented. Collection of lethal weapons must be continued and carried out thoroughly. Ideological work regarding people who privately keep lethal weapons must be done well so that they will hand the weapons over willingly. Those who refuse to hand over lethal weapons must be forced to do so, and the people and the weapons confiscated must be dealt with according to law. Patrol activities must be launched. Each factory, enterprise, store, and school must establish economic people's police and public security pickets according to regulations, insure that factories and schools are well protected, and strengthen joint prevention efforts between the region and the unit to actually maintain good public security and order.

The public security situation in our city has already begun to improve; each region, unit and department must continue to exert efforts to continue to expand

the achievements on the foundation of those already realized so as to make new contributions in order to change the social security situation in our city, maintain the stable and united political situation, and assure the smooth progress of building the four modernizations!

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MILITARY AND PUBLIC SECURITY

SHANGHAI GARRISON COMMAND STUDIES RESOLUTION

Shanghai JIEFANG RIBAO in Chinese 18 Aug 81 p 1

[Article by correspondent: "Shanghai Garrison Command District Organizes Cadres Above the Regimental Level To Conscientiously Study the 'Resolution,' Strengthen Consciousness in Insisting Upon Mao Zedong Thought; He Yixiang [0149 0110 4382], Deputy Commander of the Nanjing Troops; Wang Jingkun [3769 2529 2492], Commander of the Shanghai Garrison Command District; and Zhang Chen [4545 1051], Political Commissar, Spoke"]

[Text] From 5 to 17 August, the Shanghai Garrison Command District held an enlarged meeting of the party committee and organized the cadres above the regimental level to conscientiously study the "Resolution on Certain Questions in the History of Our Party Since the Founding of the Nation." The participants further strengthened their awareness of insisting upon Mao Zedong Thought through learning.

Many comrades participating in the conference were old comrades who had taken part in the revolution during the war years. They all had personal experience in the development of Mao Zedong Thought and in the growth and strengthening of the party and the armed forces under the guidance of Mao Zedong Thought. A leading comrade who joined the armed forces during the warring period of the land reform revolution reminisced about the success and failures of the five counter-"encirclement" campaigns and said profoundly that practice shows that by insisting on Mao Zedong Thought, the revolution will be victorious; by violating Mao Zedong Thought, the revolution will encounter obstacles and defeat.

How do we insist upon Mao Zedong Thought in the new historical conditions? Comrades participating in the conference agreed: 1) We must righteously propagandize Mao Zedong Thought, conscientiously learn the works of Chairman Mao, and utilize Mao Zedong Thought to arm the minds of cadres and soldiers. Cadres above the regimental level must conscientiously study the 43 works by Chairman Mao listed in the "resolution"; they must especially study the philosophical writing and military works of Chairman Mao. 2) We must study and utilize the position, viewpoints and methods of Mao Zedong Thought and work hard in studying the three basic aspects of seeking truth from facts, the mass line and independence. 3) We must combine the study of Chairman Mao's writings with the study of the writings of the old generation of proletarian revolutionaries and the study of the party line, principles and policies since the Third Plenum. 4) We must insist on the style of study of linking theory with the actual situation and we must utilize Mao Zedong Thought to solve the new problems in the buildup of the troops.

At the conference, the comrades deputy commander of the Nanjing troops He Yixiang [0149 0110 4382], commander of the Shanghai Garrison Command District Wang Jingkun [3769 2529 2492] and political commissar Zhang Chen [4545 1051], talked about how we can further study the fundamental spirit of the "resolution," how we can insist on Mao Zedong Thought and similar questions.

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MILITARY AND PUBLIC SECURITY

SHANGHAI PUBLIC SECURITY OFFICIAL ON CRIME SITUATION

Shanghai JIEFANG RIBAO in Chinese 19 Aug 81 p 2

[Article: "Deputy Chief of the City Public Security Bureau Lin Daosheng [2651 6670 3932] Reports to the Standing Committee of the People's Congress of the City; the City's Efforts To Reorganize Social and Public Security Have Achieved Preliminary Results; the Seriousness and Complexity of the Public Security Problem Must Not Be Underestimated"]

[Text] The reorganization of social and public security by the public security organs of Shanghai city has already realized preliminary achievements. During the past 2 months, they have readjusted and strengthened the scouting teams, and have solved 287 major criminal cases, equivalent to the number of cases solved in the 3 months of the first quarter. Of these, many major cases were solved within 1 or 2 days or within several hours. They also solved a number of difficult cases and cases that had not been solved for a long time, and a group of criminals who were well hidden and who had committed many crimes were exposed. The number of criminal cases occurring in the city in June showed a drop of 13.6 percent from May, and in July it dropped a further 28 percent from June. In particular, major cases of murder, robbery, rape, arson in June showed a drop of 8 percent from May, and in July they dropped a further 51.3 percent from June.

These figures were given in the report presented to the 14th meeting of the Standing Committee of the city people's congress yesterday by deputy chief Lin Daosheng [2651 6670 3932] of the Shanghai Public Security Bureau.

Comrade Lin Daosheng pointed out in the report that although the reorganization of social and public security has achieved preliminary results, we must not estimate them too highly. In recent years, the public security problem in Shanghai has been good at times and bad at times, and sometimes it has been very serious. so the seriousness and complexity of public security problems must not be underestimated. We must coordinate with the political and judicial departments and all sectors of society to fight crime so that a visible improvement in the social and public security in Shanghai will be realized at the end of this year.

Lin Daosheng talked concretely about the six preliminary results already realized in his report. He said: 1) The concentration of forces to solve major cases and important cases has improved the percentage of cases solved, and we have forcefully attacked current criminal activities. 2) We have correctly utilized legal weapons

and grasped favorable opportunities; we have carried out repeated lectures and education of criminals in custody and persons subjected to labor and education, prompting them to see the future clearly, obey discipline, accept reform and repent, and become new persons. Since 10 June, among the criminals caught, sentenced and their cases solved, the number of persons released after serving a full sentence and persons relieved of labor and education who have committed new crimes has dropped 40 percent from 2 months ago. There were 186 persons sentenced to labor reform and labor and education who escaped but later returned to the labor reform units or labor and education units by themselves or accompanied by their family members. 3) Propaganda and mobilization were carried out on a broad basis to collect criminal weapons. Up to 10 August, 15,135 weapons, including indigenous firearms, daggers, and shaving knives, had already been collected, 1.5 times more than the amount collected last year. One hundred privately hidden handguns, rifles and flare guns were also collected, as well as 31,443 bullets of various calibers, 3,262 detonators, 77.3 kilograms of dynamite, and 13 hand grenades. 4) We repeatedly reorganized the social order at public places according to plan and at key places, and under the leadership of the people's government of the wards and the counties, the public security organs and the industrial and commercial departments coordinated closely and determinedly eliminated over 4,000 recreational ball game stalls involved in gambling activities, repeatedly cleared and reorganized illegal transactions and street peddlers without permits in busy sections of the city, investigated and closed down over 600 private hotels illegally doing business, and struck at criminal elements engaged in opportunism and smuggling. 5) With the support of the city's general union and related factories and enterprises, we re-adjusted and strengthened the workers' pickets and joint public security guard teams; the people's police led in strengthening joint guard patrols, and the results were outstanding. 6) Factories, enterprises, schools, offices and farms reorganized their internal public security and order; some units mobilized the masses to revise factory rules and regulations, and improved the concepts of discipline and rule of law of the broad number of workers.

Lin Daosheng pointed out in the report that the work of readjusting public security was able to produce such results within a relatively short period mainly because of the strengthened leadership of the party committee at each level and the determined implementation of the guidelines, policies and measures concerning the reorganization of public security issued by the party central committee; the severe and quick punishment of criminal elements involved in major current criminal cases in accordance with the law; and the correction of weakness and delays in striking at criminals. Starting out from the current situation in public security, the political and judicial departments grasped temporary solutions as the key first and concentrated superior forces to carry out continuous combat; they formed public opinion and created a trend in reorganizing social order in a big way. Lin Daosheng said in the report that during the past 2 months, the momentum of reorganizing social and public security has been strong, the actions have been quick, the results have been good, and criminals have been seriously attacked, their rampancy has been forced to retract, and they are beginning to show a trend toward division and demoralization. In June and July, 1,061 criminals gave themselves up voluntarily to public security organs, and those who informed upon other criminal activities were given lenient treatment.

MILITARY AND PUBLIC SECURITY

SELECTIVE STUDY OF MAO'S WORK AS GUIDING IDEOLOGY URGED

Shanghai JIEFANG RIBAO in Chinese 28 Sep 81 p 1

[Article by JIEFANG RIBAO commentator: "Follow the Example of the Eighth Company in Giving Continuing Attention to the Study of Mao Zedong Thought"]

[Text] Is it still necessary to study Chairman Mao's important works during this new historical period of the development of the four modernizations? Our response is affirmative. A related report on the eighth company of a certain artillery regiment under the Shanghai Garrison Command, carried by this newspaper today, is an example that provides a relatively great power of persuasion.

In the course of strengthening ideological and political work, the party branch of this company has organized cadres and fighters to conscientiously study Chairman Mao's works as an answer to problems resulting from the loose organization of its leading groups, complaints from the fighters that "being a soldier is not rewarding," and lax organization and discipline. Regarding Comrade Mao Zedong's scientific works as valuable spiritual food, its members have persisted in educating the people in Mao Zedong Thought and have helped cadres and fighters foster the idea of devotion to serving the people as well as the lofty revolutionary ideals so that they can take a correct attitude toward individual interests, carry forward the decent moral virtue and the workstyle of hard struggle, and increase their ability to observe and analyze problems. Thanks to the relatively good results they have reaped, the outlook of the company as a whole has undergone a remarkable change.

Mao Zedong Thought, which has demonstrated tremendous power during the long period of revolutionary practice, is an application and a development of Marxism-Leninism in China, a theory and principle guiding the Chinese revolution which have been proved correct in practice, a summarization of related experiences, and the crystallization of the collective wisdom of the CCP. The Chinese people have long harbored profound affection for Chairman Mao's works. During the long period of practice in revolution and construction, in the course of studying Marxist-Leninist works many of them began to consciously study Chairman Mao's works long ago, with very good results. For example, during the Yanan rectification campaign, they acquired excellent experience in integrating theory with practice and in studying theory in order to improve their way of thinking. After nationwide liberation, a massive campaign to study Chairman Mao's works gradually grew in strength. But under the influence of the erroneous leftist guiding ideology, and especially under the disruptive influence of Lin Biao, the "gang of four," and Kang Sheng during the 10-year civil strife, this campaign did not achieve its

intended objectives. Meanwhile, in his later years Comrade Mao Zedong made grave errors. This has prompted some comrades to ask: Is it still necessary to continue to attach importance to the study of Chairman Mao's works today?

A clear answer to this question has been provided by the "Resolution on Certain Questions in the History of Our Party Since the Founding of the PRC," adopted by the Sixth Plenary Session of the 11th Party Central Committee. The "Resolution" gives a full account of the historical role of Comrade Mao Zedong as the great leader and teacher in the Chinese revolution, emphasizing in detail the great significance of Mao Zedong Thought as the guiding ideology of our party. The "Resolution" clearly tells the nation and the world: "Mao Zedong Thought is a valuable spiritual asset of our party. It will continue to guide our actions for a long time to come. The attempts to cite the mistakes made by Comrade Mao Zedong in his later years as a reason for denying the scientific value of Mao Zedong Thought and its role in guiding the Chinese revolution and construction are an attitude that is completely wrong." Comrade Mao Zedong's scientific works cannot be discredited just because he made mistakes in his later years. Nor can the fact that the study of Chairman Mao's works was once a target of interference and sabotage by Lin Biao, the "gang of four," and Kang Sheng and company be cited as a reason for depriving the broad masses of people of a fervent desire to study Chairman Mao's works consciously. The eighth company of the artillery regiment of a certain PLA unit once again reminds us of the need to fully appreciate the continuing emphasis on the study of Chairman Mao's scientific works as a matter of far-reaching significance, and of the need to constantly raise our consciousness concerning the need to apply Marxism-Leninism and Mao Zedong Thought in order to remold our own world outlook. Of course, through study we must remember past lessons, so that studying in a summary fashion, in a philistine manner, and as a matter of formality, and a dogmatic approach to studying, will no longer be repeated and the debate over the two "whatevers" will no longer be rekindled.

How can we score success in studying Chairman Mao's works in the new situation? The experience of the eighth company of the artillery regiment of a certain PLA unit is an inspiration to us. After summing up their past experiences and lessons from a realistic point of view, they have come up with three proposals to "draw a demarcation line between what is right and what is wrong": It is necessary to draw a line between the absolutely necessary formulas for carrying on the study campaign and the practice of formalism; it is necessary to draw a line between the basic viewpoints and the repetition of individual phrases plucked out of the texts; and it is necessary to draw a line between the integration of theory and practice and the call for studying to get quick results. These three "demarcation lines" can be summarized into one single point: We must distinguish the learning experiences and methods acquired and verified as useful by the masses from the sabotage by Lin Biao, the "gang of four," and Kang Sheng, and we must truly come to grips with the stand, viewpoint, and methods of Mao Zedong Thought. In the course of study, we must focus attention on preventing some people from unilaterally seeking publicity and practicing formalism. Stress must be put on actual results; work must be meticulously and successfully organized to guide the study. In the course of study, we must persist in integrating theory with practice, while avoiding far-fetched interpretations and applying theory mechanically. No one can take such opportunities to punish others. Everyone should be encouraged to study the classic Marxist-Leninist works on his own and to make efforts to comprehend their essence fully and accurately. Collective study should be organized properly, so as to enable students to exchange views and to inspire each other to make joint improvements in study.

At present, as an in-depth study of the "Resolution" is underway, we should devote part of our study time to selectively emphasizing the study of Chairman Mao's important series of works listed in the section of the "Resolution" dealing with the discussion of Mao Zedong Thought. We must do so in a way that takes into account current realities. The aim is to help everyone think in a way that is consistent with the basic conclusions contained in the "Resolution." We must grasp the sharp weapon of Marxism-Leninism and Mao Zedong Thought for the purpose of changing the objective world as well as our own subjective world in a better way, and for the purpose of constantly deepening the understanding of the broad masses of cadres and people in proletarian ideology and communist morality. We believe that, as we are on the way to building a modern socialist power with a high level of democracy and a high level of civilization, our correct campaign to organize the broad masses of cadres and people to study Chairman Mao's works will give us a tremendous spiritual power to guide practice and will make a greater contribution to the four modernizations program.

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MILITARY AND PUBLIC SECURITY

BRIEFS

MILITARY ACADEMY GRADUATES--Kunming, 25 September (XINHUA)--Over 900 graduates from the military academies in Beijing, Nanjing, Dalian, Shijiazhuang, Kunming, and other cities requested recently transfers to serve the border defense troops in Yunnan, vowing to making contributions to the defense and development of the frontier region. Most of the graduates are youths selected from various localities to attend the military academy on the basis of their outstanding academic achievements in the nationwide college entrance examinations. There are also outstanding cadres and fighters selected by their PLA units to undergo further training at the military academy, in recognition of their distinguished service in the counterattack in self-defense. [Text] [Beijing ZHONGGUO QINGNIAN BAO in Chinese 26 Sep 81 p 1] 9574

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SOCIOLOGICAL, EDUCATION AND CULTURE

'EXCELLENT TEACHERS' COMMENDED IN SHANGHAI

Shanghai WEN HUI BAO in Chinese 1 Sep 81 p 1

[Editorial: "Be Excellent Teachers, as Expected by the Party and the People"]

[Text] The activity of recommending "excellent people's teachers"--sponsored by WEN HUI BAO, the municipal Bureau of Education, and the municipal Educational Trade Union--has now been satisfactorily concluded. The glorious title of "excellent people's teacher" has been given to 107 teachers, and 421 teachers have been appraised as advanced teachers. Among them are those teachers who have long been working on the foremost front of education, as well as new talents on the educational front. They are earnestly dedicated to the party's educational enterprises and have made outstanding contributions to the training of the next generation. Today is the first day of the beginning of the new school year. We respectfully extend our warm congratulations to those comrades who have been given the glorious title of "excellent people's teacher" and have been appraised as advanced teachers, and our high esteem to them! May they exert themselves time and again, climb still more peaks, and achieve even greater results in the new school year!

Elevating the teachers' social status, respecting the teachers' labor, and creating the new trend wherein everyone in society respects the teachers and pays attention to the training of the next generation are the consistent goals of the activity of recommending "excellent people's teachers" at this time. Respecting teachers and attaching importance to their learning has always been our fine tradition. This tradition, however, was subject to sabotage during the 10 years of turmoil. Although today the situation has taken a turn for the better, the mental attitude of looking down upon teachers' work has still not been completely eliminated. In recommending good teachers, the activity on this occasion broadly mobilized the masses and let students, parents, and comrades of various social circles all express their opinions, provide information, and exalt together the advanced ideas and advanced stories of excellent teachers. This served to propel respect for the teachers and an attachment of importance to their learning far beyond the limits of the school and thereby into the realm of public morality being developed by the whole society. If we wish to realize the four modernizations, we need to build an advanced socialist spiritual civilization, and teachers are none other than the cultivators of such a socialist spiritual civilization. While youths, children, students, and toddlers are the future of the motherland, teachers are the engineers who mold the souls of the new people "of ideals, morality, knowledge, and physical fitness." Since every person of scientific and cultural knowledge has undergone education in school, his career and his achievements therefore all gather in them

their teachers' diligent labor. Consequently, we have no reason whatsoever to look down upon teachers' work. Facts illustrate that, under the situation of relatively difficult working and living conditions, the vast ranks of teachers have industriously and earnestly shouldered the heavy task of training the next generation and demonstrated their lofty sentiments and qualities; they deserve to be respected by the whole society. We believe that through the activity of recommending "excellent people's teachers" at this time, a great influence will be exerted upon the new trend of respecting teachers throughout society.

The "excellent people's teachers" and advanced teachers selected at this time are the new pacesetters who have surged forth after our appraisal and selection last year of special-class teachers and "model class presidents," advanced educational workers. The emergence of one contingent after another of excellent people's teachers is an indication of the prosperity and development of our socialist educational enterprise. Whether in terms of their teaching work or their work in ideological education and service at the rear, the advanced teachers selected at this time all have their own new characteristics and creativity. To make the work of appraising and selecting advanced personnel regular by summing up their experience--and to unite this closely with the promotion of daily schoolwork--is the method of mass-line leadership which has been effectively practiced on the educational front. We must through various means turn their advanced ideas and precious experience into the common wealth of all teachers and staff.

In the new school year, we must organize the vast ranks of the teachers and staff to really study well the "Resolution" and further properly carry out ideological and political work among the students. We must reinforce education on adherence to the four basic principles, strengthen and improve education on Marxist-Leninist theory, consolidate education on communist morality and education on labor, and continue to create and accumulate new experiences in ideological and political education. At the same time, we must comply with the requirements of overall moral, intellectual, and physical development and, in dealing with all students in order to improve in a comprehensive way the quality of our education, we must do a good job of classroom teaching in a down-to-earth manner, improve our teaching methods, and establish the improvement of the quality of our education on the basis of knowledge and a mastery of the laws of educational work. The formal promulgation of the Student Regulations for Middle and Elementary Schools is an important measure in carrying out the spirit of the Sixth Plenary Session of the 11th Party Central Committee, in reinforcing and improving our ideological and political education, and in educating our youths and children with the Marxist world view and communist morality on the educational front. As soon as the new school year gets started, we must immediately grasp closely and grasp well the task of implementing the Student Regulations.

In the activity of selecting excellent teachers at this time, even though only a small number of comrades were given the honor of being designated "excellent people's teachers" and appraised as advanced teachers, they are the common honor and pride of the educational workers in the municipality's middle and elementary schools as a whole. The party and the government entrust their earnest hopes to every teacher. The training of a generation of new people requires hundreds and thousands of "excellent people's teachers." Prompted by the activity of recommendation and selection at this time, may more "excellent people's teachers" surge forth on the educational front, so that they will vie with one another like a hundred flowers in the socialist educational garden and make even greater contributions to the construction of the four modernizations.

SOCIOLOGICAL, EDUCATION AND CULTURE

THREE COUNTIES IN ZHEJIANG PROVINCE REPORT POPULATION PROJECTIONS

Beijing RENKOU YANJIU [POPULATION RESEARCH] in Chinese No 3, 1981 pp 32-37

[Article by Zhuang Bingjin [8369 3521 3866] and Huang Xinmei [7806 9515 2812] of the Zhejiang Family Planning Office: "Projection of Population of Three Counties in Zhejiang Province"]

[Text] This paper analyzes the population of the three counties of Yuyao, Jiangshan and Huangyan on the basis of population figures by age and the death figures by age from the end of 1978. On the basis of these data we project the developmental trends in population for the next 20 to 60 years, and study the changes in composition of the population, and the influences this exerts to provide information for drafting a rational population plan.

Population Situation at the End of 1978

The total population of the three counties was 2,314,566; 1,194,730 males and 1,119,836 females.

1. Age Composition: Average age was 27.5 for males and 28 for females. Median age was 23.2 for both males and females.

Those below the age of 30 (0-29) made up 62.55 percent of the total population. The percentage of young people and children (0-14) was 33.2 percent and the percentage of the elderly (over 65) was 5.7 percent.

According to the generally accepted criterion adopted internationally for characterizing age composition, the age composition of these three counties is of the mature type. Since half of the population was under 23.2 years of age, the population under 30 was large and the percentage of the elderly was low, there was an inclination toward youth.

2. The percentage of those who had to be supported was 63.7. Young people and children were 54.4 percent of this and the elderly, 9.3 percent.

Of the working age population (15-64), the young working population (15-44) made up 74.66 percent and the elderly working population (45-64) made up 25.34 percent, about the 1935 world average.

3. Births and deaths: The proportion of women of child-bearing age in the population was rather high, women of child-bearing age of 15-49 made up 24.16 percent of the total population and women of child-bearing age of 20-39 made up 14.56 percent of the total population. The population reproduction base was high.

In 1978 in these three counties the birth rate was 1.539 percent, the death rate was .591 percent, and the natural growth rate was .948 percent (1.107 percent) for the whole county as a whole. The average age of death was 55 for males and 56.3 for females. Average life expectancy was 68.94 for males and 71.94 for females. The general childbirth rate was 6.172 percent. Materials are lacking on the childbirth rate by age. But if we take the childbirth rate by age for the suburban counties of Shanghai and Beijing and divide the number of people born among the groups of women of childbearing age and, making several assumptions, choose the highest, the total childbirth rate was 1.86.

4. Composition by sex: There were 51.6 percent males and 48.4 percent females, basically the same as the country as a whole. Divided by age groups they were as follows in the table below.

Table 1.

| <u>Age Group</u> | <u>Percentage of Females</u> | <u>Age Group</u> | <u>Percentage of Females</u> |
|------------------|------------------------------|------------------|------------------------------|
| 0 | 47.1 | 15-19 | 48.62 |
| 1 | 47.9 | 20-24 | 49.19 |
| 2 | 48.0 | 25-29 | 49.26 |
| 3 | 48.6 | 30-34 | 47.4 |
| 4 | 48.0 | 35-39 | 45.1 |
| 5-9 | 48.46 | 40-44 | 45.5 |
| 10-14 | 48.10 | 65-69 | 51.1 |

The proportion of females in the 0, 30-34, 35-39 and 40-44 age groups tended to be low. The tendency to be low in these last three age groups is because these persons were born in the old society and at that time, in Zhejiang rural areas, the idea of "favoring males and slighting females" was very prevalent and there was the practice of female infanticide and at the same time there was not much concern for the maturing of girls, so the death rate was rather high. But the 0 age group also is inclined to be low and should attract our attention, since this reflects the reoccurrence in recent years in some places of abandoning and killing infants, for the most part girls, we must further investigate the causes.

5. Age pyramid: To reflect the age composition of these three counties graphically, and observe the changes in birth rate and death rate in the age groups and the age base of the existing masses of child-bearing age which will directly influence the future population reproduction, we have drawn a population age pyramid. (See Figure 1)

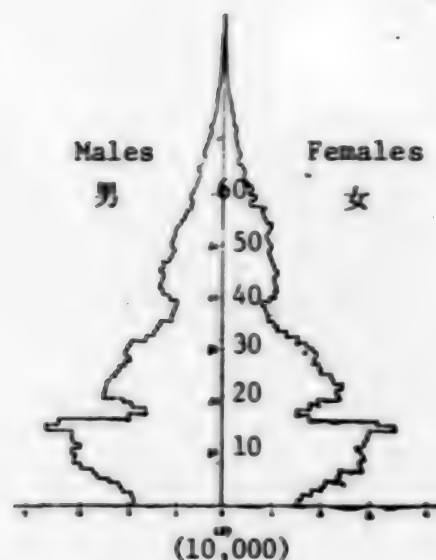


Figure 1

This age pyramid has three very clear contractions:

1. There is a contraction in the 36-40 age group;
2. There is a contraction in the 17-20 age group;
3. Before 1971 the pyramid shape was inverted, but since 1972 it has gradually contracted every year.

This contraction in the base of the age pyramid fully reflects the conscientious implementation of the party's population policy in Zhejiang in the 1970's and is an evident result of the family planning work launched. Since 1971 Zhejiang has strengthened leadership of family planning work at all levels, formulated and implemented a population plan to gradually lower the birth rate. The natural rate of population growth in these three counties in 1971 was 2.234 percent, in 1978 this had dropped to .948 percent, a 1.286 percent drop in 7 years' time. Although the economic and educational level of China's rural areas is rather backward, if the superiority of the socialist system can be fully developed, and a correct population policy carried out, population growth can be brought under control in a very short time. This time is not only much shorter than many economically underdeveloped nations, but also may be faster than the economically developed nations.

Population growth is not only influenced directly by the social system and population policy, but also is influenced by many other factors. The first contraction in the population age pyramid is due to the invasion of imperialist Japan from 1941 to 1945. China's rural areas suffered the destruction of war, the lives of the people were even harder and thus there is an evident decline in the birth rate and a sharp increase in the death rate. The second contraction in the population age pyramid came in the period from 1958 to 1961, first, because of the failure of the economic policy of the "Great Leap Forward"; second, serious natural disasters caused severe damage to national construction, and the people's lives were very difficult leading to a clear drop in the birth rate. This lesson was very painful.

Forecast of Population Growth Trends for the Next 20 Years

Not long ago, the party Central Committee and the State Council stated: We should widely promote the policy of one child per couple and strive to keep China's total population to under 1.2 billion by the end of this century. To realize this aim, we should formulate short-term and long-term population plans consonant with the actual situation in the local areas. In addition, we should forecast as accurately as possible the trends in population growth in the future, the changes in population age composition and the various influences which this will produce. For this reason, we have compared several population planning proposals and selected the best of them.

1. Drawing up a population forecasting model: The new marriage law went into effect at the beginning of this year, and comparing the marriage age of young men and women with the late marriage age a few years ago, we proposed five age groups for the urban areas and three age groups for the rural areas. But because of the propaganda and education on late marriage and late childbearing which has gone on for nearly 10 years, and the influence of other factors, some young people will postpone marriage and childbearing. Thus we designed a marriageable age ratio for young women and a proportional constant of age of childbearing as follows:

Age of marriage ratios: 20 percent at 20 years of age, 20 percent at 21 years of age, 30 percent at 22 years of age, 20 percent at 23 years of age, 10 percent at 24 years of age. First birth after marriage: 40 percent within 1st year of marriage, 50 percent in 2d year of marriage, 5 percent in 3d year of marriage, no births (including those not married) 5 percent. Second birth: more than 5 years later. No third child.

Forecast I: 1981-85 two children per couple, total childbearing rate is 1.935, 1986-2000, 50 percent of the couples have had one child, 50 percent have had two children, for a total childbirth rate of 1.46.

Forecast II: 1981-90 50 percent of the couples have two children, 50 percent of the couples have only one child, overall child-bearing rate is 1.46. 1991-2000 80 percent of the couples have only one child, 20 percent have two children and the overall childbirth rate is 1.184.

Forecast III: 1981-2000 each couple has two children, overall childbirth rate is 1.935.

2. Method of calculation (disregarding mechanical population movement factors)

(a) Calculate the change in women of child-bearing age in each age group. On the basis of the death rate of the 1978 age groups, we calculated the survival rate for women in each age group, then calculated the number of women in each age group for each year over the next 20 years, then predicted the number of births each year from 1981-2000 according to forecasts I, II and III.

(b) According to the death rates by age group for 1978, we calculated the number of deaths for each year and the overall number of deaths for 1981-2000.

(c) We predicted the population by age group at the end of the year 2000 according to the three forecasts.

(d) On the basis of the numbers of births and the numbers of deaths derived, we calculated the birth rate, death rate, natural population increase and total population year by year.

Table 2. 1981-2000 Yearly Birth Rates, Death Rates, and Natural Growth Rates for Forecasts I, II, and III

| Year | Forecast I | | | Forecast II | | | Forecast III | | |
|------|------------|------------|---------------------|-------------|------------|---------------------|--------------|------------|---------------------|
| | Birth Rate | Death Rate | Natural Growth Rate | Birth Rate | Death Rate | Natural Growth Rate | Birth Rate | Death Rate | Natural Growth Rate |
| 1981 | 16.80 | 6.24 | 10.56 | 12.44 | 6.14 | 6.30 | 16.80 | 6.24 | 10.56 |
| 1982 | 16.81 | 6.38 | 10.43 | 12.42 | 6.26 | 6.16 | 16.81 | 6.38 | 10.43 |
| 1983 | 17.68 | 6.52 | 11.16 | 13.29 | 6.41 | 6.88 | 17.68 | 6.52 | 11.16 |
| 1984 | 18.72 | 6.69 | 12.03 | 14.52 | 6.55 | 7.97 | 18.72 | 6.69 | 12.03 |
| 1985 | 19.57 | 6.79 | 12.78 | 15.59 | 6.70 | 8.89 | 19.57 | 6.79 | 12.78 |
| 1986 | 15.74 | 6.83 | 8.91 | 16.07 | 6.86 | 9.21 | 19.64 | 6.91 | 12.73 |
| 1987 | 15.27 | 6.92 | 8.35 | 15.59 | 6.99 | 8.60 | 18.77 | 7.01 | 11.76 |
| 1988 | 14.72 | 7.01 | 7.71 | 15.02 | 7.10 | 7.92 | 18.10 | 7.10 | 11.00 |
| 1989 | 14.77 | 7.10 | 7.67 | 15.07 | 7.21 | 7.86 | 18.46 | 7.19 | 11.27 |
| 1990 | 15.18 | 7.21 | 7.97 | 15.38 | 7.34 | 8.04 | 19.38 | 7.30 | 12.08 |
| 1991 | 15.63 | 7.43 | 8.20 | 12.86 | 7.42 | 5.44 | 20.30 | 7.42 | 12.88 |
| 1992 | 15.74 | 7.46 | 8.28 | 12.82 | 7.53 | 5.29 | 20.59 | 7.52 | 13.07 |
| 1993 | 15.33 | 7.51 | 7.82 | 12.48 | 7.58 | 4.90 | 20.03 | 7.55 | 12.48 |
| 1994 | 14.60 | 7.64 | 6.96 | 11.88 | 7.73 | 4.15 | 19.03 | 7.65 | 11.38 |
| 1995 | 13.81 | 7.69 | 6.12 | 11.19 | 7.79 | 3.40 | 18.05 | 7.65 | 10.40 |
| 1996 | 13.10 | 7.81 | 5.29 | 10.54 | 7.94 | 2.60 | 17.23 | 7.74 | 9.49 |
| 1997 | 12.39 | 7.93 | 4.46 | 9.85 | 8.07 | 1.78 | 16.45 | 7.82 | 8.63 |
| 1998 | 11.61 | 8.02 | 3.59 | 9.11 | 8.19 | 0.92 | 15.58 | 7.88 | 7.70 |
| 1999 | 10.93 | 8.07 | 2.86 | 8.50 | 8.28 | 0.24 | 14.73 | 7.89 | 6.84 |
| 2000 | 10.24 | 8.23 | 2.01 | 7.95 | 8.46 | -0.51 | 13.81 | 7.98 | 5.83 |

Table 3. Comparison of Yearly Natural Growth Rates for Forecasts I, II, III

| Forecast | Yearly Natural Growth Rate (per thousand) | | | | | 2000年末 (1) 总人口数 | 为1978年末 (2) 人口数的% |
|----------|--|---------|---------|-----------|-----------|-----------------------|-------------------------|
| | 1981-85 | 1986-90 | 1991-95 | 1996-2000 | 1981-2000 | | |
| I | 9.34 | 8.15 | 5.85 | 3.55 | 7.83 | 274.77万 | 118.73 |
| II | 6.00 | 8.35 | 4.65 | 0.85 | 5.66 | 262.00万 | 113.21 |
| III | 9.34 | 11.84 | 12.12 | 7.63 | 10.64 | 292.13万 | 126.23 |

Key:

- (1) Total population by end of year 2000 (in tens of thousands)
 (2) Percentage of population at end of 1978

3. Comparison of the results of the three forecasts. From Tables 2 and 3 we can see the following common ground:

- (a) Overall population figure increased over the 20-year period.
- (b) Death rate rose year by year within the 20-year period.
- (c) In the decade from 1981-90, the birth rate rose year by year.

Differences:

- (a) The scale of population increase was different. (See Figure 2). At the end of 2000:

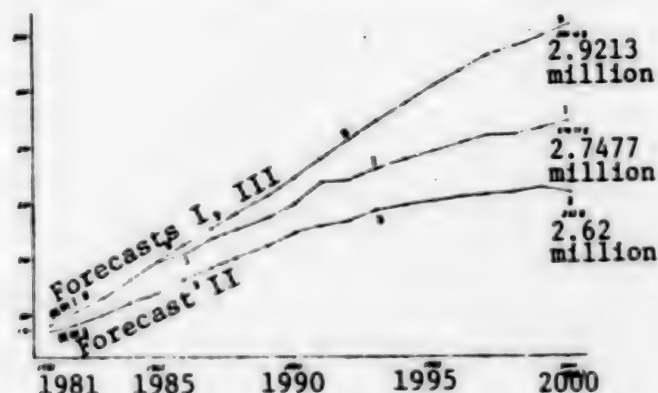


Figure 2

Forecast I is 118.73 percent of the end of 1978, an average annual increase of 7.83 percent; forecast II is 113.21 percent of the end of 1978, an average annual increase of 5.66 percent; forecast III is 126.23 percent of the end of 1978, an average annual increase of 10.64 percent.

- (b) The number of people born is different (see Figure 3). In 20 years, forecast III has 2 birth peaks, right up until 2000, the number of persons born is still more than the number born in 1981; for forecast I, in the first 5 years and the third 5 years there are small birth peaks in each period, and then a decrease year by year; in forecast II, though there is an increase in births in 1983, it is small scale and after 1991 there is a decrease year by year.

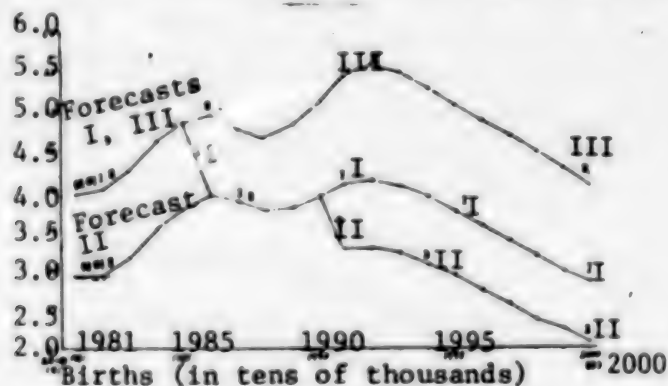


Figure 3

From the age pyramid it is evident (see Figure 4), that from the standpoint of the demand to control population, the contractions in the base of the pyramid for forecast II are ideal, the base for forecast I is stable and the base for forecast III is too broad and is even broader 10 years later and thus is not ideal.

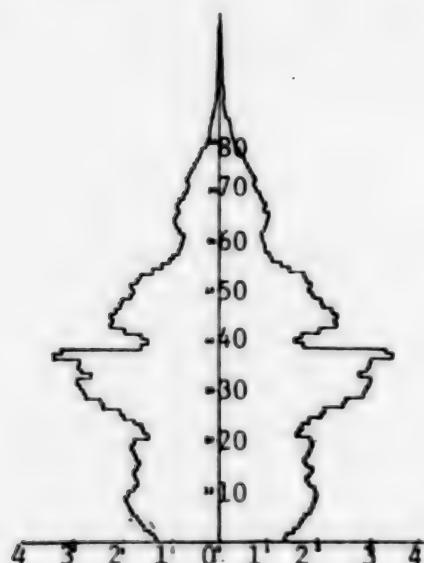


Figure 4.1 Forecast I
Population Age Pyramid
for End of Year 2000
(males and females not
separated)

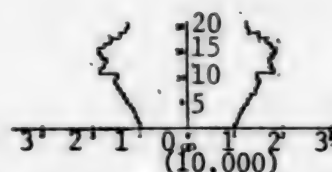


Figure 4.2 Forecast II
Total Birth Rate 1981-1990
= 1.46
Total Birth Rate 1991-2000
= 1.184

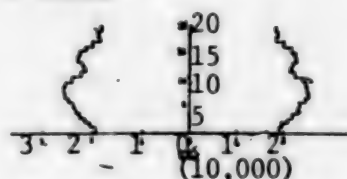


Figure 4.3 Forecast III
Total Birth Rate 1981-2000 =
1.935

From Table 4 it is evident:

- (a) No matter which of the indicators is used, the age composition of the population at the end of 2000 for all three schemes belongs to the elderly type. For the 20-year period the population grows older daily.
- (b) The load percentage is lowered, with the load percentage at the end of 2000 being lower than the level at the end of 1978.

Summarizing the above, universally advocating that couples have only one child had very important significance for regulating new peaks in childbirth and further controlling population increase. The question is, what level should the birth rate achieve in the next 20 years and how long should it be maintained.

The Best Choice of the Three Forecasts

Formulating plans to control population growth should both proceed from the actual situation of China which has a population of 1 billion, has 800 million peasants, little arable land and a poor foundation to start with and also should

Table 4. Population Comparison by End of 2000 and Comparison With End of 1978 According to Forecasts I, II and III

| | End of 1978 | Forecast I | | Forecast II | | Forecast III | |
|--|-------------|-------------|----------------------|-------------|----------------------|--------------|----------------------|
| | | End of 2000 | Comparison with 1978 | End of 2000 | Comparison with 1978 | End of 2000 | Comparison with 1978 |
| Average age | 27.76岁 | 37.48岁 | + 9.72岁 | 38.70岁 | + 10.94岁 | 35.80岁 | + 8.04岁 |
| Median age | 23.19岁 | 34.07岁 | + 10.88岁 | 35.03岁 | + 11.84岁 | 32.57岁 | + 9.38岁 |
| Percent of population of youths and elderly | 38.9% | 28.05% | - 10.85% | 26.49% | - 12.41% | 32.30% | - 6.60% |
| " " " youths | 33.2% | 19.02% | - 14.18% | 17.02% | - 16.18% | 23.83% | - 9.37% |
| " " " elderly | 5.7% | 9.03% | + 3.33% | 9.47% | + 3.77% | 8.49% | + 2.79% |
| Support [non-working] coefficient | 63.7% | 38.98% | - 24.72% | 36.03% | - 27.67% | 47.76% | - 15.94% |
| Percent of youths | 54.4% | 26.43% | - 27.97% | 23.15% | - 31.25% | 35.21% | - 19.19% |
| Percent of elderly | 9.3% | 12.55% | + 3.25% | 12.88% | + 3.58% | 12.55% | + 3.25% |
| Population of working age | | | | | | | |
| 15-44 years | 74.66% | 70.40% | - 4.26% | 69.35% | - 5.31% | 70.40% | - 4.26% |
| 45-64 years | 25.34% | 29.60% | + 4.26% | 30.65% | + 5.31% | 29.60% | + 4.26% |
| Percent of entire population under 30 years of age | 62.55% | 41.45% | - 21.10% | 38.06% | - 24.49% | 44.93% | - 17.62% |

consider the fact that China's rural areas are economically and educationally backward and that development is very uneven, and must consider fully the degree to which the broad mass of peasants can accept propaganda and education; furthermore, we should also strive to stabilize the age composition of the population to avoid or reduce the social problems which this produces. This was our basic point of departure in choosing the best of the three proposals above.

Forecast III could break through the goal proposed by the nation to control population growth and thus is unacceptable. Forecasts I and II: which is the better? We chose forecast I for these reasons:

1. It could realize the goal proposed by the nation to control population growth. After 20 years the total population of these three counties would increase by 13.2 percent. Extrapolating according to these growth ratios, at the end of 2000 the total population of the entire country would not exceed 1.2 billion.

2. At the end of 2000, the population of working age and the percentage that had to be supported would not create an excessive burden on society, and could be accepted. The population of working age would be 71.95 percent of the total population. The percentage of those who need support would be 24.72 percent lower than in 1978. Of this, the percentage of the young people and children in need of support would be 28 percent lower than in 1978, and the percentage

of elderly in need of support would only increase 3.25 percent over 1978. The social and family burden would be much lower than in 1978.

3. Changes in the base of the population age pyramid would be relatively stable. To make further comparisons, we have designed several scenarios which calculate roughly the population growth trends from 2001 to 2040. These are also based on the population at the end of 2000 calculated according to forecasts I and II. Hypothesizing an annual death rate maintained at the figure for the end of 2000, and using the "simple calculation method" (females making up 48 percent of those born, women of 22 having 1 child and women of 26 having 2 children) we came up with 4 models: viz., scenario a for forecast I, in the period 2001-2040 one-half of the couples would continue to have 1 child; scenario b for forecast I, between 2001 and 2040, 80 percent of the couples would have 1 child; scenario a for forecast II, in 2001-2040, 80 percent of the couples would have 1 child; scenario b for forecast II, in 2001-2007, 80 percent of the couples would have 1 child, in 2008-2040, 20 percent of the couples would have only 1 child. The results of the forecasts are depicted in Figure 5.1-5.4.

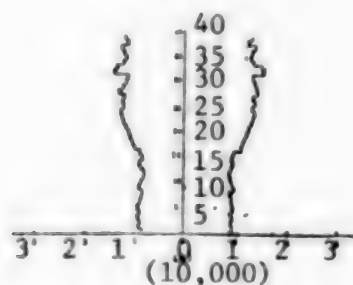


Figure 5.1
Forecast I a

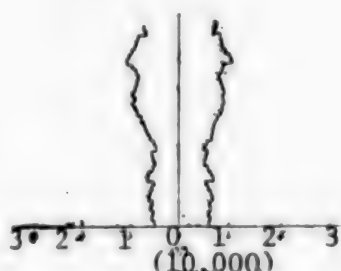


Figure 5.2
Forecast I b

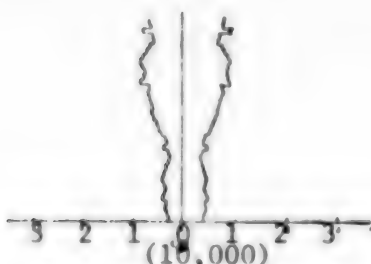


Figure 5.3
Forecast II a

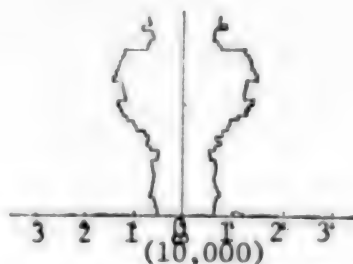


Figure 5.4
Forecast II b

The situation in scenario a for forecast I is: the total population of these three counties would continue to grow in 2001-2020, and at the end of 2020 the total population would reach 2,814,600, a 21.6 percent increase over 1978. This is a 20-year increase of 2.4 percent or an average growth rate of 1.2 percent per year. Projecting the national population figure on the basis of this growth rate, it would not exceed 1.2 billion. Beginning in 2020, the natural growth

rate of the population would be negative, and the total population in 2040 would be 2,708,600, 117.05 percent of that at the end of 1978. The total population would have decreased 3.76 percent over the 20-year period, or an annual natural growth rate of $-.19$ percent. From this it can be seen that although there would be a slight increase in the total population resulting from the implementation of this plan, and it would reach a period of stasis and slow down slightly, the increase in the total population would be very small and the trend toward the population becoming older would be mitigated.

4. Through propaganda and education it is rather easy to reach most of the masses. In the early 1960's the slogan "one is not few, two is just right, three is too many" was proposed. After 18 years of effort these three counties have basically satisfied this requirement. If it had not been for the 10 years of chaos of the "Great Cultural Revolution" this requirement would have been met in an even shorter time. It is even more difficult to advocate that a couple have only one child. We plan to use a 20-year period to mobilize half the couples to want to have only one child. This is more realistic and can be consolidated. To prevent the population from further aging, at some time we will have to readjust consciously to the method of each couple having 2.2 children, to achieve a zero population growth. There is no doubt of this. On the basis of forecast I we have gradually turned in this direction. The resistance will be low and the masses will be happy to accept it.

According to scenario a of forecast II, the total population in 2020 would reach 2,581,600 million, which is 233,000 fewer than the population according to scenario a of forecast I. But the aging trend in the population is more severe. The base of the age pyramid for 2040 is too narrow, and there is an inverted triangle, which will create an excessive burden on society. In actual work it may not be possible to achieve this goal.

From this preliminary analysis forecasting population growth trends, we recognize that starting now to spread the idea of one couple having only one child, and gradually working up to half the couples having only one child and spreading the idea of not having the third child, and on the basis of this requirement formulating and implementing population plans is very much in line with the actual situation. What the objective outcome of this will be still awaits further examination in practice.

8226

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SOCIOLOGICAL, EDUCATION AND CULTURE

BIRTH RATE IN JIANGSU PROVINCE GRADUALLY DROPS

Beijing RENMIN RIBAO in Chinese 8 Sep 81 p 3

[Article: "Gradual Reduction of Birth Rate in Jiangsu Province; 11 Year Cumulative Number of 6.66 Million Births"]

[Text] Jiangsu Province has launched family planning work broadly and deeply and the 1980 birth rate for the province dropped to 1.215 percent, with the rate of 1-child families increasing to over 68 percent. Comparing this year with 1970 when family planning was started, 880,000 fewer people were born and the 11-year cumulative total is 6.66 million fewer births.

In directing family planning work, leadership at all levels in Jiangsu Province has upheld throughout the "three relays," i.e., rely on ideological and political work and maintain persuasive education; rely on implementing feasible policies; rely on spreading scientific knowledge and technical measures. Among the "three" relays, attention was paid to developing the role of party and league members as models. When formulating plans, many districts paid attention to guiding the cadres and masses to understand the important significance of family planning in relation of population growth to the national economy and other social questions. In actual work they stressed the five areas of ideology, organization, policy, planning and measures. Thus, since the 1970's, the birth rate has dropped steadily without any large increases or decreases.

In recent years, along with the promotion of systems of production responsibility in the rural areas, the province has summarized and promoted in a timely fashion the experience of the system of responsibility of cadres on station at the three levels of commune, brigade and production brigade in Taicang and Dongtai Counties and demanded that family planning and agricultural sideline enterprise and industrial production be deployed, overseen, summarized and rewarded and punished together, and further mobilized the work initiative of cadres to "emphasize the two productions together."

On the foundation of present achievements, Jiangsu Province has already set targets for planned population growth this century, i.e., to lower the average annual natural population growth to .78 percent, so that the province's population will be controlled within 70 million. This is an enormous task. The broad cadres are resolved to continue, according to the spirit of the norms set by the party Central Committee and the State Council, to study the situation constantly, resolve new questions, and strive to do a better job of family planning work.

SOCIOLOGICAL, EDUCATION AND CULTURE

LITERARY REPORTAGE MUST BE TIME-SENSITIVE, NEWSWORTHY

Shanghai WEN HUI BAO in Chinese 8 Sep 81 p 3

[Article by Zhang Deming [1728 1795 2429] and Zhang Xiaolin [1728 2556 2651]:
"Literary Reportage Must Strengthen Time-Sensitiveness"]

[Text] Please look at these figures: the 63 newspapers and 81 literary and art quarterlies in the country published a total of 1,409 articles of literary reportage in the 4 years from 1977 to 1980—an average of one article each day. Not long ago, the Writers Association of China entrusted RENMIN WENXUE [PEOPLE'S LITERATURE] and WENYI BAO [LITERARY AND ART JOURNAL] to sponsor the first literary reportage appraisal and award activity in our history; the 30 superior works of those 4 years were selected....

What do these figures illustrate? They illustrate the unprecedented prosperity of literary reportage in the past few years as it achieved results that merit our attention!

Development is of course very pleasing, but there is also a blemish in an otherwise perfect outcome: in the process of glancing over these hundreds of works, we clearly feel that while their literary worthiness is being continually strengthened, their newsworthiness is being weakened to a certain extent.

In the case of some works, they do not solicit themes from our present realistic life by paying attention at all times to those great matters relating to our party, our state, and the destiny and future of our people, but instead they avoid realities and write about things that took place many years and generations in the past.

In the case of some works, in order to placate the psychological demand of some of the readers, they only proceed from commercial worthiness, only pay attention to interest worthiness and knowledge worthiness, and do not look into the fighting value of a theme (we must be aware that literary reportage is not the same as short literary and art pieces or anecdotes about famous people).

In the case of some works, their themes duplicate one another and thereby present the scene of "a swarm of bees": someone once wrote about Chen Jingren [7115 2529 3387], and so for a while everybody else also proceeded to write about Chen Jingren, thereby repeating matters with which people were already familiar.

In the case of some works, they choose to snuggle up to the style of biographical literature; whether necessary or not, they run to unmanageable lengths by covering the whole lifespan of a person once they get on with his story. On the other hand, we see fewer and fewer people presenting the fast-moving, short, succinct features and sketches which actually belong to the realm of literary reportage.

All of the foregoing serves in different degrees to reduce the newsworthiness of literary reportage.

We are not necessarily opposed to having literary reportage strengthen its literary worthiness, and we think this is an unavoidable trend in the development of literary reportage. But if literary reportage does not at the same time pay attention to its newsworthiness, its fighting nature is bound to become greatly affected!

Literary reportage is literature with newsworthiness; it has always been known to be good at quickly and directly reflecting realistic life; it takes as its social duty the recording of the storms of the time and the footsteps of historical progress; it enjoys the appellation "the light cavalry of literature." Gorkiy said: "A feature story has its own characteristics. It may be said to be a rapid-firing rifle for short-distance fighting, as opposed to a long novel--a cannon suitable for long-distance fighting." It always steps ahead of other literary styles by telling the vast ranks of readers the sensational events that have just transpired in our life and by answering the questions that hundreds of millions of people are eager to understand. Newsworthiness is one of the main characteristics of literary reportage and a mark which sets it apart from other literary styles; with newsworthiness removed, there would be no "reportage" to speak of, and that would be equivalent to removing the vital element of literary reportage.

Our literary reportage has a glorious tradition of quickly reflecting realistic life. In the 1930's, Xia Yan's [1115 5888] "Baoshengong" ["Indentured Laborers"] and Song Zhidi's [1345 0037 4104] "Yijiusanliunian Chun Zhai Taiyuan" ["In Taiyuan in the Spring of 1936"] pierced the darkness of the old world like a bolt of lightning, thereby lighting up the people's eyes and inflaming the conflagration of hatred against the old system. During the period of the anti-Japanese war and liberation war, the works of Liu Baiyu [0491 4101 5038] and Hua Shan [5478 1472] rushed back and forth at the enemy's rear, at the front, and at the revolutionary bases like a contingent of dynamic light cavalry which inspired the fighting will and confidence in victory on the part of the people of the whole country. During the campaign to resist to America and aid Korea, Wei Wei's [7614 1550] "Shuishì Zuì Ke'aidì Rén" ["Who Are the Most Lovable People?"] timely penetrated the smoke of the fires of war to answer the question with which the people of the motherland were most concerned, authentically conveying the common feelings and voices of the people of the entire country....

At present, our country has entered a new historical era. Since the Third Plenary Session of the 11th Party Central Committee, profound changes and transformations have been taking place, whether in the realms of politics, economics, ideology, and culture or on fronts such as factories, the countryside, military units, and schools. This requires our writers to take over the fighting tradition of literary reportage and reflect in a timely fashion such changes and transformations in order to stimulate and encourage the populace and inspire the people to make better

progress. In these past few years, there have already appeared such good works as "Reliu" ["The Hot Current"], "Lijing Tuzhi" ["Striving for Prosperity With Vigor"], etc., but their number remains far too small. Many works still give one the impression that they are distant, repetitious, commercial, and biographic, thus turning what should have been "a light cavalry" into "a heavy cavalry."

In order to change this situation, our writers should reinforce their sense of responsibility for the era and really join this great transformation in order to breathe and share the destiny together with the people and to keep in rhythm with the pulse of the era. They should at all times pay attention to the new personalities, new ideas, new contradictions, and new problems emerging in our life and at all times make it a point to pick the newly blossoming flowers in our life. The path of literary reportage can and should be greatly expanded so as to accommodate not only personality-oriented literary reportage, which reflects new personalities, but also event-related literary reportage, which embodies the spirit of the era--and even that literary reportage which concentrates on the study of the new contradictions and new problems emerging in the course of advances in our lives. Once literary reportage really puts in a position of primary importance those questions with which the masses of the people are most concerned, its relationship with the masses of the people will become closer and closer and the response it derives from them will likewise become more and more intense. Then, what it gains will not be limited to readers of a part of the social strata but will have the attention of far more people in the whole society.

In selecting themes, a writer must be good at uncovering them in his own life and must do his best to avoid duplicating those of others. The new life is rushing forward a thousand li each day; new personalities and new things emerge in droves; and new problems continue to appear. As long as we are willing to become attentive observers, equipped with the sensitivity of the era, fresh and valuable themes are never hard to find.

9255

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SOCIOLOGICAL, EDUCATION AND CULTURE

WEAPONS OF LITERARY, ART CRITICISM CANNOT BE DISCARDED

Tianjin TIANJIN RIBAO in Chinese 12 Sep 81 p 3

[Article by Wu Huo [0702 3499]: "Weapons of Literary and Art Criticism Must Not Be Discarded"]

[Text] Society progresses amid contradictions. The contradiction between correct ideas and incorrect ideas is a phenomenon which exists objectively. The only correct way to solve it is to develop criticism and self-criticism. This is the case with respect to any front; the literary and art front is of course no exception. Literary and artistic undertakings are the "cogs and screws" of the vast machinery of the entire construction of socialist modernization. They shoulder the sacred mission of building an advanced spiritual civilization in the new era of history, and thereby they promote the building of an advanced material civilization. The masses of people honor writers and artists by calling them "engineers of men's souls" or "designers of spiritual civilization." This indicates the high esteem in which they hold literary and artistic undertakings and naturally brings forth a sense of honor in writers and artists. But it goes without saying that this also accentuates their sense of responsibility. As a social ideology, literature and art not only cannot avoid the ideological contradictions in society but often reflect them from different angles in a timely, sensitive manner, and thereby play a positive or negative role with respect to social progress. In the case of such noble, solemn social undertakings, whose influence, as Lu Xun said, may "last forever," they cannot help but undergo social tests. Literary and art criticism is precisely one of the most effective means for carrying out such social tests. The correct development of literary and art criticism not only can rectify the direction of development of literature and art themselves but also can promote the progress of the entire social ideology. Russia's revolutionary democratic literary and art critics, as represented by Byerinskiy, Chernyshevskiy, and Dubolvolubofu [phonetic], engendered a major influence over the development of Russia's advanced literature, painting, and music at the time, and also became the banners of the advanced social trends of the time. This is a fact with which everyone is acquainted.

Since the Third Plenary Session of the 11th Party Central Committee, we have changed the guiding ideology "with class struggle as the key link"; the focus of work of the whole party and the whole country has made a major, strategic shift; and the "leftist" guiding ideology has systematically been subject to cleansing. Under the influence of this fundamental change, the situation of "ten thousand horses standing mute being after all rather lamentable" in literary and art circles in the past was swept away, and a scene of colorful flowers vying with one another pre-

sented itself. During the 3 years of this great turning period, the results achieved on the literary and art front have been very conspicuous. This must be fully affirmed. But during this historical turning period, the entire ideological and cultural front (including the literary and art front) could not help but arouse unprecedented, drastic changes, so that the people's thinking would become enlivened and a hundred schools would contend. Under such circumstances, while the positive and healthy main current rushed forward, it could hardly avoid carrying with it mud and sand, thereby causing the dragons to mix company with fish. As a large number of fine works fully reflecting the spirit of the day and inspiring the populace surged forth, there appeared at the same time certain bad works which proved listless, demoralized, low-key, and even unhealthy and in violation of the four basic principles; this was hardly strange. But more important, the people must not look at this trend without seeing it, as if nothing had happened. They should advance positive assistance and necessary struggle through criticism in order to give scope to their due roles.

Yet with respect to the development of such literary and art criticism, there exist among the people certain incorrect understandings. Some comrades are in a soft, feeble state with respect to the question of such a trend in literary and art circles; some comrades have adhered to criticism but are regarded as "petrified in their thinking"; some comrades exhibit an attitude similar to those who pale upon hearing talk about a tiger and hence look at it as a fearsome path to follow. And still other comrades immediately think "the stick is being swung" when they hear people mention that criticism is to be launched against certain bad works and unwholesome trends. They even think that this would result in "choking off any lease on life." This is very wrong. Naturally, the fact that such phenomena have come to pass has its social and historical causes, but the main ones among them are the ill consequences left over by the mechanical and excessive intraparty struggles and the social, ideological struggles during the 10 years of turmoil under the influence of the leftist trend. The excessively radical and extremist devious trend has developed into just exactly the opposite and has been replaced by another overcorrective, new devious trend which is proving to be extremist in the other direction. To put it directly, this is the practice of unrestrictedly raising questions to the level of principle and of resorting to simplistic, crude, and excessive struggle giving way to a liberal trend according to which you are good and I am also good, so we had better not say anything about each other. As to the harm of the former [trend], everyone has already had profound experience. But, can the latter be all correct and beneficial? Of course not. Our current task is precisely to oppose both the "left" and the right through guidance, and thereby gradually to return them to the correct point. Only by establishing a normal habit of criticism and self-criticism can our undertakings make progress with broad strides.

Literary and art criticism is an important method for solving contradictions among the people in the activities of artistic practice on the literary and art front. Through literary and art criticism, we should timely overcome various erroneous trends and strengthen unity, adhering to the foundation of the four basic principles. With respect to the kinds of trends in literature and art which tend to deviate from the socialist course, deviate from the party's leadership, and resort to bourgeois liberalization, in particular, we must carry out solemn, correct criticism and the necessary, appropriate struggle. But this kind of criticism and struggle definitely does not mean swinging the stick." Correct criticism and swinging the

the stick are two things that are entirely different in nature. Correct criticism is a social test indispensable to the promotion of literary and artistic development; it is a scientific appraisal, whereas "swinging the stick" means unrestrictedly raising matters to the level of principle and so-called "criticism" of a simplistic, crude and subjectivist nature. As for "choking off any lease on life," that depends on which "lease on life" we are talking about. If it is the kind of "lease on life" in the wide world of serving the people and serving socialism, then no obstacle will be tolerated, let alone any "choking off." But, in the case of a "lease of life" with respect to bourgeois liberalization, we are sorry, but we really mean to suggest a halt (if some wish to put this in terms of "choking off," it will be all right with us, too), because otherwise we would be violating the people's fundamental interests.

Within the literary and art front, literary and art criticism is entirely a comradely kind of criticism. It is solemn and serious and is meant to help those who are criticized, because the goal for which they struggle is entirely consistent. What Mr Lu Xun and Comrade Qu Qiubai established between them was precisely this kind of relationship between revolutionary friends who gave forthright admonition to each other; their "correspondence on translation" was nothing other than model literature on criticism and self-criticism. It was precisely in the course of such comradely assistance that they regarded each other as "bosom friends" and "took each into the other's confidence."

Today, when we launch criticism and self-criticism on the literary and art front under new historical conditions, we must continue to give scope to the correct traditional workstyle which the party has practiced for a long time with good results and take constant warning from that whole simplistic, crude set of "leftist" approaches which resulted in extremely ill consequences and which incurred universal repudiation by the people.

Insofar as critics are concerned, the important thing is to place emphasis on the fundamental interests of the socialist motherland and the hundreds of millions of people, to take as the norm the "four basic principles" which reflect such fundamental interests, and to refrain from keeping silent and coexisting peacefully with certain erroneous ideological trends. A communist does not hide his own point of view, nor does a revolutionary conceal his point of view. If one sees mistakes but refrains from carrying out criticism against them in a forthright manner, adopting instead a tolerant and yielding attitude, then not only does he himself fail to fulfill his duties, rendering no benefit to the people's undertakings, but insofar as the comrade making the mistakes is concerned, he also "means to love him but actually does him harm." Historical experience proves that such a metaphysical approach, which only sings other people's praises but refrains from grasping criticism, is bound to bring about serious consequences. It is equally important, on the other hand, to remember that this means assisting, one's own comrades with a view to helping them cast off the burdens on their backs so that they can march forward in light gear and keep pace with the army of construction of modernization in heroic, broad strides, and it is not meant for anything else. Comrade Liu Shaoqi once said that in treating comrades who have made mistakes, one "must have the heart of an old man." This means that we must sincerely and patiently criticize them with the intention of helping them in the manner of seeking truth from facts, and not like a hot-blooded young lad who rushes into things.

This fundamental attitude is also why we ordinarily suggest that "we must have a desire for unity." It makes a great difference whether or not we have such a desire for unity as a premise in launching our criticism and self-criticism; in fact, it determines whether or not the criticism will be fruitful.

As for the ones being subjected to criticism, the key lies in their also taking the fundamental interests of the socialist motherland and hundreds of millions of the people as their point of departure and the "four basic principles" as the norm for their own conduct. In order to emancipate our thinking and make our creations prosper, we must break down certain conventions in our thinking. But, just as Comrade Zhou Enlai pointed out, this fundamental great convention still cannot be discarded. To a serious and prudent writer or artist, if the result of social practice of his own works is not very good, he needs to humbly listen to criticism from various quarters and absorb the necessary lessons from them. "Don't blame the speaker but take his words as a warning; correct mistakes if you have committed them and guard against them if you haven't. This saying is certainly applicable here. Of course, the power of counter criticism is also allowed. But if a person wishes really to absorb lessons, he should all the more conduct self-criticism. Whoever is good at doing so will never become backward. If the result of practice proves that one's works are not very good, yet one still thinks he is right and refuses to carry out self-criticism, is that not like what Comrade Mao Zedong pointed out--"a physician who cares only about providing a prescription but pays no attention to how many patients may die from taking it"?

When the critics and the criticized both adopt a positive attitude, criticism and self-criticism can be launched smoothly. The good workstyle fostered by the old generation of revolutionaries through long periods of struggle may then be taken over by us and passed on continually.

Therefore, insofar as their original meaning and the limits they have set are concerned, criticism and self-criticism on the literary and art front not only should not be things of which we are frightened but should even be things "from which we can hardly afford to depart for a single moment" insofar as the development of our literary and art movement is concerned. The weapons of literary and art criticism cannot be discarded.

In the final analysis, so-called literary and art criticism is nothing but a discussion of the success or failure, an appraisal of the good or bad points, and a statement of the pertinent or misdirected efforts of the activities of practice in literary and art creations and the execution of their scientific analysis--the summing up of their experience for the benefit of re-creation. Self-criticism in literature and art is nothing but a self-conducted summation. All this is in accord with the dialectic laws of the history of man's perception. Writers and artists, armed with the advanced ideology of the socialist era, should consciously master such laws and convert them into people's habitual behavior so as to promote the further development of our literary and artistic undertakings.

SOCIOLOGICAL, EDUCATION AND CULTURE

TIANJIN PLANT PRAISED FOR PROPER USE OF INTELLECTUALS

Tianjin TIANJIN RIBAO in Chinese 7 Sep 81 p 1

[Commentary by special commentator: "The Responsibility of Leaders"]

[Text] After reading the report "Place Confidence in Them, Entrust Important Responsibility to Them," one is encouraged and aroused to profound reflection.

The experience of the No 4 semiconductor apparatus plant provides us with an important pointer: how would it be called a comprehensive implementation of our policy on intellectuals? We have rectified unjust, false, and erroneous cases of litigation, arranged definite jobs for them, and improved their living conditions somewhat, and all this is of course very important. But we must not be satisfied with such measures. It is more important to determine how we can give full scope to the specialty of each intellectual, and thereby let the wisdom and talent of each of them flower and take fruit in scientific research and production. And the responsibility of leaders lies precisely in knowing and being good at using each intellectual and in mobilizing the enthusiasm and creativity of all intellectuals to the maximum by adopting methods of organization and management suited to the characteristics of intellectuals.

We should see that, since the Third Plenary Session of the 11th Party Central Committee, the Party Central Committee, in order to give full play to the role of intellectuals and develop science and technology, has formulated a series of principles and policies to gradually change the situation, whereby people look down upon science and technology and discriminate against intellectuals. Many leading cadres have paid attention to science and technology and also to giving full play to the role of technical personnel, and they have done a great deal of work. But at the same time we should see that in a considerable number of factories and enterprises, technical work remains a weak link and cannot even be placed among the leaders' important agenda items. In certain big factories, college graduates from the days prior to the 10 years of internal disturbance are found in droves, and no small number of them are also brilliant students from well-known universities; thus they may be termed to be in possession of a galaxy of talent. But the technical personnel here somehow do not feel very pleased, and they find that there is no place to apply their sinews. Those who ask for transfers are quite numerous, and both production and scientific research are greatly affected. The causes leading to such a state of affairs may be multifarious, but no doubt one important reason is the fact that leaders fail to understand them, are not good at training and using them, and even intentionally or inadvertently stifle and suppress their

talent. Leaders of such units may gain some pointers from the experience of the No 4 semiconductor apparatus plant.

In the early 1970's, because it was affected by "leftist" ideology, the No 4 semiconductor apparatus plant did not pay attention to science and technology, nor did it make it a point to give scope to the role of technical personnel. This resulted in a monotony in the variety of products, low quality, no sales outlets for old products, the failure of new products to be up to the standard, and the danger of approaching collapse. Today, this plant not only has achieved diversity in the variety of its products and in their good quality, but it also has turned losses into profits and dares to stand up to well-endowed big plants in the trade and to compare its own products with well-known brands. On what did it mainly rely to bring about such a tremendous change? It relied mainly on the power of science and technology, on giving full play to the role of its technical personnel. At present, while the national economy undergoes a period of readjustment, many factories and enterprises are charged with insufficient tasks, cannot even find enough things to do, and suffer from not being aware of relevant outlets. An important reason for this is that they cannot make a go of their technological capabilities, cannot increase the quantity of products that are suitable for consumption and relevant to the market, and cannot carry out a renewal or replacement of their products. Under such circumstances, an important responsibility on the part of the leaders is how to give full scope to the role of their technical personnel, make a breakthrough in technology, and open up new vistas for production.

"Place Confidence in Them, Entrust Important Responsibility to Them": this is an important experience. First there is confidence; this is the premise. If we do not take intellectuals as forces on whom socialism can rely just as we rely on workers and peasants, and if we do not trust them, then of course we will be less than willing to put them in any important position; or even if we put them there, they are actually in a powerless position or in a position where they cannot fully play their [proper] role. "Entrusting important responsibility to them" by no means suggests indiscriminately giving them some "office." Rather it suggests taking into account the characteristics and strong points of each of them and placing them in posts where they can best put their specialties to use, making it possible for their office, power, and responsibility to be closely united. It also suggests paying attention to their political progress, absorbing into the party those technical personnel who are qualified for party membership, and not stopping them at the door. Some technical personnel are both proficient in technology and equipped with organizational and leadership capabilities. Their political stand is firm, and they are young and energetic. In such cases, we should elevate them to leadership posts as soon as possible in order to give full play to their technical leadership role, and thereby gradually change the intellectual structure of the leading groups. Some technical personnel possess special skills in their trade and also are capable of achieving results. In such cases we should let them play their role at technical posts of work and not alienate them from what they are good at while using them for what they fall short of. Generally speaking, the greatest wish of specialized technical personnel is to achieve some success in the trade they are good at, and thereby to make their own contributions in the service of the people. Just as one scientist has said: Some leaders do not understand the psychology of intellectuals, thinking that implementing the policy on intellectuals means having them serve as presidents of institutes or as engineers. Actually, we merely want the leaders to create the necessary working conditions, such as guaranteeing time

for scientific research, improving laboratory conditions somewhat, and providing assistants, so that we can make our contributions in the service of the state and the people. What is precious about the experience of the No 4 semiconductor apparatus plant is that the leaders there are good at training and using technical personnel according to their respective differences and in proportion to their respective competencies, so that each person can devote all his talent to his work and each kind of talent is used to the maximum, and also that technical power is really granted to technical personnel. This definitely does not imply any renunciation of leadership but merely implies that leaders should mainly strengthen their ideological leadership and mobilize the enthusiasm of technical personnel through the party's policies, and not interfere at random in specific technical work.

In order to be able to "assign tasks relevantly," it is necessary first of all to "know the person." If nothing is known at the leadership level as to what special talents the technical personnel have, what their weak points are, what they are doing, what they are thinking, what their needs and difficulties are, and so on, how can anyone talk about "assigning tasks relevantly?" In order to "know the person," a leader must regularly go down among the technical personnel and mix with them and become their "confidant." Comrade Wang Naizhu [3769 0035 5511], director of the No 4 semiconductor apparatus plant and concurrently deputy secretary of the party general branch there, has been conducting himself precisely in this manner during the past 4 years and more. He always remains with the technical personnel in "going through their routine rounds," and thereby he also traverses the bottlenecks with them and shares the pleasures of triumph with them. He chats and engages in heart-to-heart talks with the technical personnel, looks after their work and their living conditions, and supports them on crucial occasions. In time, he has gradually come to understand them, to become familiar with them, and to possess a knowledge of the specialties and weak points of every one of them. The technical personnel, too, take him as their bosom friend, and when they come up with certain ideas and opinions they willingly seek him out to talk about them. This is precisely what some of our leading comrades still lack.

In order to manage our production and technical work well, our cadres must also be required to understand some technology. To understand too much, of course, would present difficulties, but it also won't do if they understand too little. Many of our old cadres have relatively high organizational and leadership talent and are willing to serve as "rear service chiefs" silently without making any fuss; this is their precious trait. If these leading cadres could learn more technology and understand more of the business, they would gain the initiative in presiding over production and, when they dealt with the technical personnel, they would have greater authority to speak and to issue commands, as well as an intelligent eye for recognizing talent, for knowing people, and for using them in a relevant way. This requires our leading cadres to make the necessary effort to study the specialized knowledge related to their respective trades and gradually transform themselves from novices into experts.

The experience of the No 4 semiconductor apparatus plant is of universal significance. The production basics of this plant, and especially the original foundation of its technical ranks, were rather inadequate, and the professional knowledge and management level of its original leading cadres were also no higher than those

at other plants. The things that such a small plant can achieve should also be gradually achievable at factories and enterprises that have similar or better conditions. The key lies in the leaders seriously paying attention to science and technology and paying attention to, and being good at, giving full play to the role of the technical personnel. This requires a high sense of dedication to the revolutionary cause as well as a sense of responsibility to cast off "leftist" constraints and comprehensively carry out the party's policy with regard to intellectuals. Such leadership is needed in the improvement of our party leadership, needed in the demonstration of the superiority of socialism, and needed in our undertakings for modernization.

9255

CSO: 4005/104

LU XUN'S VIEWS ON LITERARY CRITICISM APPLICABLE TODAY

Shijiazhuang HEBEI RIBAO in Chinese 22 Sep 81 p 3

[Article by Zhou Zhemin [0719 0772 3046]: "Make Literature, Art, and Criticism Advance Together"]

[Text] At a time when the Party Central Committee calls on us to correctly use the weapon of criticism and self-criticism and overcome the tendency of bourgeois liberalization today, it is of great realistic significance to earnestly grasp the singular views of Lu Xun on literary and art criticism.

As far back as 1929, Lu Xun already raised a cry of warning in his "Wenyi Yu Piping--Yizhe Fuji" ["Literary Art and Criticism--Translator's Note"]: "We must have more genuine criticism before we have any hope that new literature and art and new criticism will emerge." Later on, he specifically wrote numerous articles such as "Women Yao Pipingjia" ["We Need Critics"], "Pipingjia di Pipingjia" ["The Critic's Critic"], "Duiyu Pipingjia di Xiwang" ["Our Hope for Critics"], "Masha Yu Pengsha" ["Hurt by Abuse and Hurt by Praise"], and "Fandui Hanleidi Pipingjia" ["Opposing the Critic With Tears"] to repeatedly state his view that "literature and art must have criticism"; "only thus can we make literature, art, and criticism advance together."

Why did Lu Xun pay so much attention to literary and art criticism? Because "the task of a critic is not only to remove bad weeds but also to water good flowers--the buds of good flowers": 1. to point out what is bad; 2. to reward what is good; 3. in the absence of that which is good, that which is relatively good will also do. Apart from this, a literary critic is also "the iron fence of harmful literature"--that is to say, in order to enable a reader to know himself as well as his reading, a critic also has the task of correctly directing youths to read certain poisonous works.

Then why has literary and art criticism not gained the people's attention in the past few years? Because it violated the triple tasks of removing bad weeds, watering good flowers, and serving as the iron fence of harmful literature as defined by Lu Xun, and therefore it fell into the muddy pit of absolutization. During the 10 years of internal disturbance, the "gang of four" held sway in literary and art circles and proceeded to remove all literary and art works, along with their authors, as if they were "bad weeds," trampling on them even after they were thrown to the ground. But after the smashing of the "gang of four," the trend

turned to the other extreme, as people started to consider whatever works they found as "good flowers" and watered them all, poured perfume over them, or were afraid to touch those products which were obviously harmful to youths and were in the way of the progress of the four modernizations. Such a practice must be reversed. We must develop well the function of literary and art criticism in curing the diseases in literature and art, pointing out where the esthetic appeal lies, broadening the people's vision, and strengthening their immunity, and thereby enable authors to gain some improvement and readers to absorb some nutrition.

In order to correctly develop literary and art criticism, we must have a clear-cut stand. Said Lu Xun: "Have we ever seen a critic in the history of literature who did not belong to a definite circle? All critics belong to a circle, be it of esthetics, or of realism, or of progressiveness. A critic without a definite circle would be a strange fellow.... We cannot blame him for belonging to a circle; we can only criticize whether or not his circle is relevant." A critic "must have a clear standard of right and wrong and ardent likes and dislikes." Insofar as today's critics are concerned, the four basic principles constitute our very fundamental stand. But regrettably, some workers in literary and art criticism at present often remain nonchalant about this point. Not only do they look at but not see certain works with serious mistakes, but they also trumpet them and openly propound views in opposition to the four basic principles, such as demanding that the party "rule by doing nothing," and advocating that "we must break through the four basic principles politically" and that "literature and art can put up a rival show vis-a-vis the party's central authorities," and so on. This is very harmful.

Lu Xun stressed the scientific attitude of literary and art criticism: "In airing his criticism, a critic must regard as bad what is bad and regard as good what is good; only thus can it be of benefit to the author." In order really to adhere to seeking truth from facts, a critic must preclude bias and prejudice. A critic "should analyze and judge his own spirit a little, before he analyzes and judges the works of others, in order to see whether there might not be something shallow, inadequate, or preposterous on his own part" and in the hope that he "is not 'addicted to scabs,' nor drunk, nor fever-ridden, with a coating on the tongue 2 or 3 fen thick." It is also necessary to oppose malicious critics who conduct themselves like "galloping horses on a field of tender sprouts," because they tend to trample on the budding shoots which embody our future and our hope. We must likewise exclude critics who "resort to random scolding and swinging of the stick," because they "take a heroine to be a prostitute, and turn a prostitute into a heroine," thereby making such "random" assaults unwarranted by facts and rendering the criticism impotent. Lu Xun emphatically pointed out: "Today, not very many are picked off by scolding, but a great many are done away with by the swinging of the stick." After 50 years, literary circles in China unfortunately have come to confirm what Lu Xun often regarded to be a situation "that I have regrettably predicted"--a trend of unprincipled "praise" now prevails. In question is one who is clearly just a youth in his 20's and who has written only a few novels which by no means have proved to be of any great influence; yet someone insists on blowing him into "the successor of such and such a school." A movie clearly happens to be disappointing; yet someone insists on trumpeting it as one whose "script, direction, and performance are all superior." At hand are what obviously are but a few obscure poems which are hard to understand and are reflective of petit-bourgeois self-expression; yet someone insists on applauding

the "new principles of esthetics that are emerging."... "By criticizing or introducing an author under the signboard of a scholar or a poet, one may at first be able to confuse the onlookers. But by the time the onlookers clearly recognize the true complexion of the author, what is left will be that critic's own insincerity or lack of erudition. But if there are no onlookers to point out the truth, that author will be done away with, and no one knows how long it will take for him to turn up again." These words by Lu Xun are worthy of our profound reflection. It is hoped that those recipients of such unprincipled praise will hereby become warned of their thus losing their heads, and it is further hoped that such unprincipled praisers will also refrain from any repetition of this kind of performance from now on!

Literary and art criticism must also follow correct methods. Said Lu Xun: "I am always of the opinion that if we are going to appraise an article, the best thing to do is to take into consideration the whole text and also pay attention to the whole personality of the author and the social circumstances in which he finds himself. Only in this way can our appraisal prove relatively relevant. Otherwise, it would be too much like somniloquy." Concretely analyzing concrete things is the living soul of Marxism; literary and art criticism must also follow this method. With respect to an author and his work, we should not expect perfection. "Universality, permanence, and completeness, as three treasures, are of course incomparable, but they are also coffin nails to an author which could well seal his fate." What we should do is something similar to scraping out the rotten parts of an apple. "The way we expressed criticism in the past was to say that this apple is scarred with rotten parts, no good any more, so it must simply be thrown away.... From now on, it seems best to add some words--that is, if it is not yet rotten to the core, we should say: This apple is scarred with rotten parts, but some parts are still not rotten; hence it is still edible." Thus, literary and art criticism should ascertain the overall ideological orientation and artistic value of a work from the pattern of life as reflected by all the shapes of its characters, and not seize upon one minor detail or aspect and thereby wrack one's brains in order to strain one's interpretations and draw farfetched analogies or read meaning into it and resort to insinuation. "Informants in past as well as contemporary literary circles often think that certain novels are basically meant as a vengeance of personal grievances. Therefore they insist on straining their interpretations by saying that so-and-so in a book is actually so-and-so in real life." Lu Xun castigated such utterances on their part as "superfluous" "nonsense." During the 10 years of catastrophe, the practice of straining interpretations prevailed for a while. The criminal label of "having attempted to establish a tombstone and pass on a biography of good repute for so-and-so" was strained to cause the death of many writers and artists. Such a bloody lesson should never be forgotten! "The viewpoint assumed by an article also depends on what kind of person its author is," and "it likewise changes according to what perception a reader derives from it." Therefore, contention between differing views should be permitted in literary circles, so that "a critic has the right to criticize the author on the basis of his work, and an author also has the right to criticize the critic on the basis of his criticism." "Literature and art must be subject to criticism. If the criticism happens to be irrelevant, corresponding criticism must be invoked to resist it: only thus can we make literature, art, and criticism advance together. If everybody's mouth is invariably shut, and literary circles are thus said to be clean, the result may be just the opposite." The more a truth is debated, the

clearer it becomes; likewise, the more a right is defended against a wrong, the clearer it becomes. Only by letting a hundred schools contend can literary and art criticism be correctly carried out. This contention is fully based on persuasion, in which everyone expresses his own opinion freely so that all can compensate the weak points of one with the strong points of another and thereby improve themselves together. At present, some people do not agree with launching such literary and art criticism; they say that once such criticism is launched, there is bound to be "great disturbance" again and it will "hamper stability and unity." This really borders on something like the man of Qi worrying about the sky falling. To strive to launch literary and art criticism from a Marxist standpoint, with a scientific attitude, and according to correct methods is precisely to better solve the various contradictions and telltales in literature and art and to benefit the promotion of stability and unity. On the contrary, if "everybody's mouth is shut and literary and art circles are thus said to be clean," if people are not allowed to carry out criticism of ideologically erroneous and poisonous works that have bourgeois liberalization tendencies, and if, once such criticism is expressed, accusations are made about someone "swinging the stick," then that will really be a very abnormal phenomenon. The upshot of covering up contradictions is the destruction of stability and unity.

Let us endeavor to study and inherit Lu Xun's precious experience in literary and art criticism by both being against "raising an author to the sky" and refraining from "pressing an author down to earth." Let us adhere to seeking truth from facts, conscientiously "uncovering fine points," and "fanning the fires of literature and art," and thereby propel the gigantic wheels of the four modernizations forward!

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CSO: 4005/102

SOCIOLOGICAL, EDUCATION AND CULTURE

THOSE CRITICIZED BY NEWSPAPERS SHOULD REFORM, NOT RESENT CRITICISM

Beijing ZHONGGUO QINGNIAN BAO in Chinese 26 Sep 81 p 2

[Editorial: "Newspaper Criticism Must Be Handled Correctly"]

[Text] The criticism and supervisory advice given by the masses of people through newspapers, in connection with the shortcomings and mistakes of the leading organs of the party and state at all levels and of enterprises and establishments, constitutes a force that advances our cause. In the meantime, the form of criticism that appears in newspapers is significant, in that it can reflect the opinions and voices of people and play a role in improving the democratic life inside and outside the party and in stimulating the enthusiasm of the broad masses for socialism. For this reason, newspapers cannot operate without lending space to criticism. A newspaper not devoted to criticism is unlikely to gain the trust of the masses. Nor can it bring its role into full play.

Since the smashing of the "gang of four," the step-by-step improvements in democratic life in our party and country have lent vitality to the activity of criticism in newspapers. Many units and comrades have been praised by the masses for humbly accepting criticism, for conscientiously drawing lessons from it, and for actively improving their work. But many people have failed to initiate investigations into their mistakes as charged by the newspapers. Instead, in an effort to discredit entirely the merits of the criticism, they have concentrated on nit-picking about insignificant inconsistencies or individual inappropriate terms and phrases in the critical reports. When they have not been able to nitpick, they have even gone so far as to argue and defend their cases with lame and perverted logic. They often make themselves out to be "innocent victims" whenever they get a chance "to vent their grievances," whereupon they slap a variety of "labels" on their critics. Over a certain period of time, this practice has almost become a trend. If this unhealthy trend is not stopped, newspapers will find it difficult to go on with the regular business of criticism.

"Newspapers have been accused of smearing the party." Can those being criticized represent the party? Is it true that criticism is an act of "smearing?" How can anyone link this form of criticism with the act of "smearing the party?" This is a primary point of concern. At the third forum on implementation of the "Resolution," held last November by the Commission for Inspection of Discipline of the CCP Central Committee, Comrade Huang Kecheng [7806 0344 6134] pointed out: "The

commissions for inspection of discipline at all levels must forge close ties and cooperation with the newspapers and encourage and support them to develop accurate criticism on the basis of seeking truth from facts. The newspapers have the responsibility to reflect public opinion. For a long time, our newspapers carried only eulogies, thus leaving the impression that the Communist Party is infallible. Actually, this is not true, and the people will never be fooled by it. For example, during the 'Cultural Revolution,' when the prestige of our newspapers dipped to a new low, few wanted to read newspapers saying that they were only bluster and lies. Earlier, our newspapers received warm support from the masses of people for openly and unequivocally criticizing unhealthy trends and for giving cadres education." This indicates that our party never resents mass criticism, including newspaper criticism, as an act of "smearing; on the contrary, it has fully endorsed, warmly encouraged and supported it as a positive service in improving its work and advancing its cause. This is the second point of concern. The third point of concern is that it would be truly inimical to the interests and prestige of the party if we failed to acknowledge, examine, and correct our mistakes and if we insisted on rejecting criticism. Isn't it more proper to call that an act of "smearing the party?"

"Newspapers have been accused of punishing the people." During the 10-year civil strife, Lin Biao, Jiang Qing, and company did exploit the newspapers in order to launch the so-called criticism as a form of punishment against the people, which resulted in bringing calamity to the country and the people. This phenomenon is gone forever, with the downfall of the "gang of four." Today, we must break with the old idea of regarding any name-calling in newspapers as a tendency to punish someone, so that we can use criticism of the bourgeois concept of freedom, the unhealthy trends, and other erroneous tendencies as an important method of self-education in the political life of our party and state. Of course, newspapers should strive to conduct criticism in a way that is regarded as appropriate. We welcome suggestions from those being criticized if they see any shortcomings in this regard. But they should refrain from indiscriminately nitpicking about the minor inconsistencies that are reported and calling the entire process of criticism a form of "punishment against the people." When they do [such things], don't they give the people the impression that their understanding of their own shortcomings, and of the party's tradition of criticism and self-criticism, is very limited?

"Inaccuracy of newspaper criticism." The facts listed by newspapers in connection with criticism should be accurate. They must do everything possible to avoid even the most insignificant errors. If the basic facts listed in connection with criticism are not accurate, the editorial department of the newspaper involved undoubtedly must clarify them and conscientiously launch self-criticism. If the individual facts are erroneous, those being criticized are absolutely entitled to bring them to the attention of their critics, on the basis of seeking truth from facts. Although this newspaper has tried very hard along this line, it still cannot give everyone complete satisfaction. We welcome supervisory advice from the public. But there are cases such as the Shuguang Chemical Plant, whose leadership has seized on insignificant, inconsistent points in critical reports as a propaganda stunt to "air its grievances" everywhere, while refusing to acknowledge its mistakes and continuing its unhealthy practices. Can we tolerate this behavior? We hope that the leadership of this plant will swiftly change this

attitude. We also hope that other comrades being criticized will not follow suit. The reason is that doing so is not in the interests of the party, the people, or the comrades being criticized. If they fail to conscientiously examine or take measures to correct their mistakes but still behave as before, treading the same old road to the dissatisfaction of the masses, they may unavoidably encounter difficulties in their work. On the contrary, if they conscientiously draw lessons from criticism and bear them in mind as a warning, they may begin to enjoy rising rather than lowered prestige among the masses, thus marking a new beginning of their work. This reasoning has been repeatedly verified by facts.

The leading cadres and personnel of our party and state are the servants of the people. We must do everything for the people and hold ourselves responsible to them. For this reason, we must develop the habit of constantly and consciously listening to the people's opinions and accepting their supervision, including criticism from newspapers and journals and from the public. Newspaper criticism is a serious matter. The editorial department of every newspaper should seriously select typical examples and conscientiously and carefully investigate and verify facts, from the standpoint of serving the people's interests and in accordance with the party's principles. Units and comrades that are being criticized should take a correct attitude toward criticism, in a sense of responsibility to the party and the people. The more swiftly and thoroughly they correct their mistakes, the better. Only in this way can newspapers carry on their business of criticism along sound lines and fully play a positive role in this field. This newspaper will do everything possible for this purpose.

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SOCIOLOGICAL, EDUCATION AND CULTURE

SUGGESTIONS FOR IMPROVING QUALITY OF EDUCATION

Foundation for Intellectual Development

Beijing GUANGMING RIBAO in Chinese 29 Sep 81 p 1

[Commentary: "Establish an Excellent Foundation for the Development of Students During Their Lifetime--On Improving the Quality of Education and Building a Spiritual Civilization"]

[Text] In order to train students to become workers with socialist consciousness and culture and talent, with overall moral, intellectual, and physical development, and with both Redness and expertise, schools not only must assume the educational responsibility of the students during the period they are on their campuses but also must pay attention to laying an excellent foundation for the development of the students during their lifetime. In this sense, middle and elementary schools provide a basic education, but institutions of higher learning to a considerable extent also provide just a basic education. How can this foundation be properly laid? To generalize from the angle of pedagogics, the main thing is to foster the students' two capabilities: i.e., to foster their self-learning intellectual capability and to foster their self-educating moral capability. The forging and mutual promotion of these two capabilities would make it possible for a student to strive consciously to become a good student while in school and, after he enters society, also to continue his efforts to become a good citizen in a socialist society.

The question of fostering students' self-learning capability has already attracted attention in our educational circles. How today's education can catch up with the rapidly advancing pace of scientific development, or how to adapt to what people have called the "knowledge explosion," is a question being explored by scientists and educationalists in many countries of the world. After many years of exploration and experimentation, one of the conclusions people have come to is that the traditional educational theory and pedagogics, which stress only the imparting of knowledge and overlook the fostering of capabilities, should be changed so that the teaching of every subject will be geared to fostering the students' capabilities, thus making it possible for them to continue to absorb new scientific knowledge after they enter society and thereby become persons with creative talent. Our educational reform should also advance along this road. During the past 2 or 3 years, teachers in some schools have carried out experiments in educational reform for this purpose; this merits our encouragement. But this extremely important work still remains in the beginning stages and awaits our sustained efforts and gradual development.

The so-called self-educating capability mainly means the establishment of a correct political orientation, an understanding of the basic knowledge of Marxism, the study of the use of the weapon of criticism and self-criticism through political lessons and ideological education with a view to enabling the students to acquire proficiency in summing up their experience in life, and the ability to distinguish right from wrong and beauty from ugliness, thereby making it possible for them consciously to continue to engage in self-cultivation. Take, for example, the moral conduct of fulfilling one's social duties—from perceiving morality and forging moral concepts, to exemplifying them in one's own conduct. All of these processes require that a foundation be laid through education in school. Today, elementary schools are already generally providing classes on education in moral qualities, and the initiation and teaching of political lessons in middle schools and universities have already been, or are being, improved. In addition the Student Regulations for Middle and Elementary Schools have been promulgated and implemented. All of these measures have served to provide the means and conditions for the schools to accomplish this task. As long as all teachers strive with one goal and with coordinated efforts and earnestly engage in practice, the spirit of our schools and the moral outlook of our students are bound to improve quickly and exhibit a new atmosphere.

In order to foster these two capabilities on the part of the students, we must also study the relationship between them. In the daily work at school, the greatest amount of educational activity is the teaching of various basic subjects and professional subjects, and the most complicated problem is how to correctly handle the relationship between intellectual education and moral education. We must correctly understand the function of intellectual education and implement it correctly. The function of intellectual education is not limited to imparting knowledge and developing the intellect; it assumes at the same time the task of teaching the students to establish a dialectical-materialistic world view and to cultivate communist moral qualities. In the processes of imparting knowledge and developing the intellect, teachers teach a great deal of scientific and cultural knowledge. Such knowledge is indispensable in the forging of a dialectical-materialistic world view and of communist moral qualities. Ignorant people can have neither a dialectical-materialistic world view nor communist moral sentiments.

On the other hand, the function of morality is not limited to ideological education; it is capable at the same time of promoting and helping students to study basic knowledge and professional knowledge. A person with a dialectical-materialistic world view and communist moral qualities is bound to be one who is dedicated to ideals and is diligent in his studies.

School is the cradle where socialist spiritual civilization is built. It has the burden of assuming responsibility for the whole life of its students, of fostering one generation after another of socialist new people, and of turning them into the seeds that spread spiritual civilization. This is indeed not an easy or a lightly accomplished matter; it requires educational workers to have a strong sense of educational responsibility and advanced educational skills, as well as to make long, tireless endeavors, before success can be expected.

Basis for Physical Education

Beijing GUANGMING RIBAO in Chinese 30 Sep 81 p 1

[Commentary: "Put the Physical Education of Work Schools on a Scientific Basis--On Improving the Quality of Education and Building a Spiritual Civilization"]

[Text] The physical and mental health of students is a question with which the Party Central Committee, educational circles, and various other circles in society are constantly concerned. During the past few years, because the students' health has not yet reached the proper level, this question has come to people's attention even more.

According to statistics compiled through physical examinations conducted by relevant departments among 250,000 students in 22 provinces, municipalities, and autonomous regions across the country, urban students who have various degrees of myopia make up an average of 29.4 percent of the total, and in the case of the highest incidences they make up as much as 42 percent of the local total. In some localities, when institutions of higher learning proceeded to recruit students, those who were entirely qualified physically made up no more than one-third of all the students taking the required physical examination. A certain city conducted physical examinations of all 6,000 students within its jurisdiction; those who measured up to the norms made up only 34 percent of the total. These situations all illustrate that it is necessary to adopt effective measures to quickly improve the level of health of the students.

Speaking of strengthening our physical education and improving the level of health of our students, we often hear complaints about the difficulties in this work: playground space is too small; there are not many qualified physical education teachers; there is a serious lack of equipment. Playgrounds, teachers, and equipment are indispensable for developing physical education activities, and we should do our best to solve [these complaints]. But the meaning of strengthening our physical education is not limited to that which concerns only sports on the playgrounds; it has to do with looking from the viewpoint of benefiting the healthy growth of the student's physique, benefiting the student's intellectual development, and benefiting the student's cultivation of a lofty character--thereby placing the school's physical education work and health work in the position they deserve and making overall arrangements accordingly. We must regard physical education as an important component of our educational work.

Comrade Mao Zedong said that morality and the intellect both dwell in the physique; without a healthy physique, there would be no moral and intellectual qualities to speak of. From the interrelationship between physical education and intellectual education, one can see that a student whose health conditions are not good often exhibits drawbacks in the results of his study as well. This is a commonly witnessed situation and is easily spotted. But there is another situation which is often neglected. In teaching work, when the study load is extended beyond the student's physical and mental capacities, when the time required for study is continuously prolonged, and when the proportion of the subject being taught is increased, although the student might achieve the marks desired in examinations through such guerrilla tactics, and although good results seem thereby to have been

scored in intellectual education, they are, in essence, not only harmful to the student's health but even damage his intellectual development. Because study under such circumstances often means mechanical memorization and rigid recitation, the student feels that it is really a hardship; this can hardly nurture a vigorous desire for knowledge. Such teaching is incapable of fostering the student's good learning power. In institutions of higher learning there is often this familiar phenomenon: some students who scored high marks on the entrance examination somehow gradually lag behind in the process of their study, and by the time they graduate they turn out to be on only a medium level. The fundamental reason lies precisely here. The development of a student's intellect and the improvement of his memory, his attentiveness, and his imagination depend to a very great extent on the degree of his physical liveliness. As an educational worker, one must remember never to promote a student's study by methods which sacrifice his health. If, in one's ordinary teaching process, one continues to increase the time required for study, time and again tries to push forward his teaching schedule, resorts to large-scale assaults just prior to the examinations for promotion, and constantly puts his students in a tense state of mental labor, then he not only harms the students' health but also makes it impossible for them to develop their mental powers properly. Looked at from the point of view of long-range effects, both [the students and the teacher] actually lose and suffer.

Looked at from the point of view of the relationship between physical education and moral education, the situation is similar. Whether in their childhood, their youth, or their young adulthood, the students' bodies are growing vigorously all the time, and their character, their will, and their morality are also taking gradual shape all the time. How to foster their mental esthetics through various activities in the process of their physical growth should be one of the tasks in our educational work.

How to make the students' physical growth and intellectual development mutually promotive, and how to enable the students to continue to improve their ideology and their character along with their chronological growth and physical development--questions of this type must be studied and solved from a combination of educational theory and educational practice, so that a school's physical education work is placed on a scientific basis. Viewed from the current situation, it is necessary first of all for us to have a reasonable work-and-rest system. While guaranteeing to the students the necessary time for study, we must at the same time guarantee time for them to sleep, to take physical exercise, to work, and to engage in extracurricular activities. Insofar as feasible, we must create sanitary conditions beneficial to the students' health, such as making the campus green by planting trees and flowers, having illuminating equipment installed, making the size of desks and chairs relevant to the students' height, etc. We must organize physical education classes and many physical exercises well. We must take physical labor as a means to improve the students' health, so that they can also exercise their will while they develop their body. We must also study how to do a good job of arranging the students' spare time rest. Some educationalists are of the opinion that in modern social life, how students spend their rest periods is one of the most complicated problems in the realm of our spiritual life; if improper arrangements are made, some youths and children will engage in activities that harm their health and help nurture unwholesome conduct on their part. Educating and organizing the students to make use of their rest periods by engaging in various beneficial activities constitutes a kind of "positive rest" which is capable of promoting their health, enhancing their knowledge, and shaping their character.

Paying attention to students' health, doing physical educational work well at the school, and enabling students to have both a healthy physique and a spiritually civilized disposition is one of the very important tasks of an educational worker. May all of us strive together to foster a generation of new people for the state, with even more of them developed morally, intellectually, and physically as a whole.

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GENERATION GAP BETWEEN PRC LEADERS, THEIR CHILDREN SEEN

Hong Kong CHENG MING [CONTENDING] in Chinese No 10, Oct 81 p 75

[Article by Du Feng [2629 3526]: "China's Political Generation Gap"]

[Text] Just as the cold anti-"laissez-faire" winds were blowing in Beijing, Ye Xiangzhen [5509 0686 4176], daughter of Ye Jianying, was making a thought-provoking statement in Hong Kong.

Deng Xiaoping said in Beijing: We must carry out criticism and self-criticism, particularly the serious and correct form of criticism and the necessary and well-reasoned struggles against those laissez-faire tendencies that depart from the socialist orbit and the leadership of the party.

Ye Xiangzhen indicated in Hong Kong that antagonism always exists between creative literature and art and their critics, but that this should not hamper the growth of creative literature and art.

Hu Yaobang said in Beijing: "Unrequited Love" must be criticized for its harmful effect on the people and socialism.

Ye Xiangzhen said philosophically in Hong Kong: The topics presented in female writer Zhang Jie's [1728 3381] medium-length novel "Wings Under Heavy Pressure" are more acrimonious than those in the novel "Unrequited Love." But in fact, the former was printed anyway.

Although Ye Xiangzhen's remarks cannot be interpreted as "a song sung on a discordant tune," a "disagreement" obviously exists. Although some politically sensitive people may interpret her remarks as a reflection of "a struggle between Ye and Deng," this writer prefers to call this "a gap between two generations" rather than "a struggle between Ye and Deng." In Chinese society today, the political generation gap has reached very serious proportions. Perhaps this great discrepancy between different generations that spent their "formative" years in different periods of history has been caused by the abrupt transformation of Chinese society that has taken place during the past several decades.

Although Ye Xiangzhen is now 40 years old, she belongs to the younger generation in every sense. At the outbreak of the "Cultural Revolution," she was a senior in college. At the height of the Red Guard movement, she was pulled into its whirlpool, which made her an active college student leader of the movement. During the 10-year turmoil, like other members of her generation she experienced frustrations and confusion which tormented her mind.

This "generation gap" between the members of the supreme leadership of the Chinese Communist Party and their sons and daughters is a reflection of the "political generation gap" in Chinese society. Tao Siliang [7118 2448 0081], daughter of Tao Zhu [7118 6999], once said: "During the 10 years of upheaval, I was once perplexed by what my parents had done." It has been said that in the home of Deng Xiaoping, there have also been "wars of words" between that old man and his children over the dining table.

The National Federation of Students recently called a meeting in Wuhu, Anhui; Lin Yanzhi [2651 3508 1807] was elected its new president. He is the son of Lin Feng [2651 2800], a student of engineering and physics of Qinghua University, and president of its student government.

During the meeting, "A Message of Appeal to College Students Throughout the Country" was issued. Although this is an "official document," some sort of "generation gap" can still be sensed between the lines. For example, Deng Xiaoping's once-famous remark: "Without Mao Zedong, there would have been no new China," was made to read: "Without the Communist Party, there would have been no new China" in the appeal. With regard to Mao Zedong, the appeal has this much to say: "Without Chairman Mao, the Chinese revolution would not have succeeded so early, and we college students would not have their present stature." What is meant by "college students' present stature"? The appeal describes "today's college students" this way: "We college students of this generation have experienced turmoil for years, lives full of twists and turns, and hot debates in our own hearts." True, if there had been no "Great Cultural Revolution" started by Mao Zedong, how would our country have been able to produce such a generation of college students such as exists today?

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